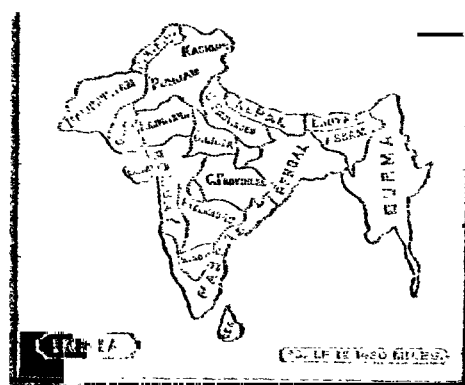


LINGUISTIC SURVEY OF INDIA

COMPILED AND EDITED BY

S. A. MURSON, C.I.E., B.A., D.Litt., F.R.S.



VOL. II.

INDO-KHMER AND SIAM-CHINESE FAMILIES

(INCLUDING KHASSI AND JAI)

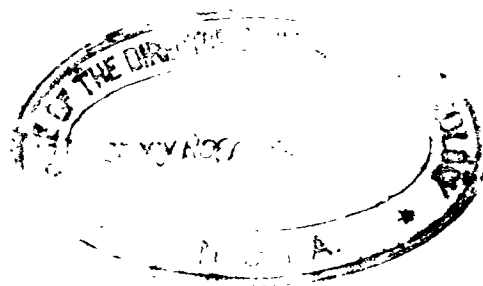
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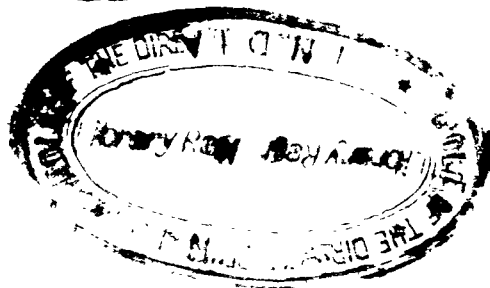
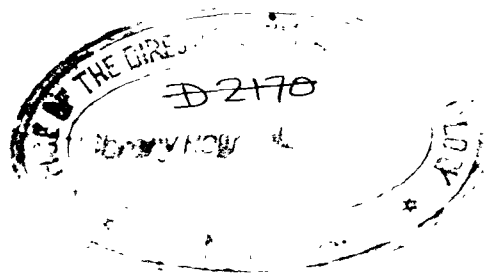
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MŌN-KHMĒR AND SIAMESE-CHINESE FAMILIES

(INCLUDING KHASSI AND TAI).

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.



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- Vol. I. Introductory.
- „ II. Môn-Khmêr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
 „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- „ IV. Dravido-Munda languages.
- „ V. Indo-Aryan languages, Eastern group.
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- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmirī, and the 'Non-Sanskritic' languages).
- „ IX. Indo-Aryan languages, Central group.
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PREFACE.

THE present volume deals with those languages of the Mōn-Khmēr and Tai families which fall within the limits of this Survey. The Mōn-Khmēr are the oldest, and the Tai are the latest, of the Indo-Chinese immigrants into India. If we arranged these languages chronologically, the Tai ones should come after the Tibeto-Burman Family. It has, however, been found convenient to put these two short sections together into one volume.

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THE MŌN-KHMĒR FAMILY.

The languages of this family are nearly all spoken in Further India, and thus do not fall within the limits of the present Survey. The home of one important member, Khassi, is, however, in Assam, and hence a brief general description of the family is necessary.

Linguistic evidence points to the conclusion that some form of Mōn-Khmēr speech was once the language of the whole of Further India.¹ Incursions, from the north, of tribes speaking Tibeto-Burman languages, and in later times, from Western China, of members of the Tai race, have driven most of the Mōn-Khmēr speakers to the sea-coast; so that, with a few exceptions, all the languages of this family are now found in Pegu, Cambodia and Anam. The exceptions are some tribes who still hold the hill country of the lower and middle Me-kong and of the middle Chindwin, and the Khassis, all of whom are islands of Mōn-Khmēr origin, standing out amidst seas of alien peoples.

The languages of the Mōn-Khmēr family fall naturally into five groups. The first group includes a number of closely related forms of speech used by the inhabitants of the hill country of the lower and middle Me-kong. The second includes the Mōn or Talaing spoken in Pegu, the Anamese of Anam, and a number of minor dialects (including Stieng and Bahnar) spoken in the latter country. The third group consists of the various dialects of the Khmēr spoken in Cambodia. The fourth, or Palaung-Wa, group, includes the Palaung spoken north-east of Mandalay, the language of the Was, and a number of other dialects spoken in the hilly country round the upper middle courses of the Chindwin and the Me-kong. Amongst them may be mentioned Kha-mūk or Khmu, Le-met, and Riāng. The fifth group consists of the various dialects of the Khassi language. In order to show the connexion between Khassi and the other languages of the family, I have added to the list of words of the Khassi dialects a further list showing the corresponding Mōn-Khmēr words so far as I have been able to collect them.

The points of resemblance between the Mōn-Khmēr vocabularies and those, on the one hand, of the Mundā languages of Central India, and, on the other hand, of the Nancowry language of the Nicobars and the dialects of the early inhabitants of Malacca,² have often been pointed out. They are so remarkable and of such frequent occurrence, that a connexion between all these tongues cannot be doubted, and must be considered as finally established by the labours of Professor Kuhn. At the same time the structures of the two sets of languages differ in important particulars. The Mōn-Khmēr languages are monosyllabic. Every word consists of a single syllable. When, in Khassi for instance, we meet an apparent dissyllable we find on examination that it is really a compound word. On the other hand, the Mundā, Nancowry, and Malacca languages contain many undoubted polysyllables. This is a very important point of difference, for one of the marks by which languages are classified is the fact that they are monosyllabic or polysyllabic. Again, if we take the order of words in the Mundā languages and compare it with that of Khassi and Mōn, we find another important distinction. The Mundā order is subject, object, verb, while in Khassi and Mōn it is subject, verb, object. The order of

¹ It is not intended to suggest that its speakers were the autochthones of this region. They probably immigrated from North-Western China, and dispossessed the aborigines, as they, in turn, were dispossessed by the Tibeto-Burmans and the Tais.

² These are the language of the so-called Orang Utan, or Men of the Woods, Sakei, Sēmang, Orang Benua, and others.

words in a sentence follows the order of thought of the speaker, so that it follows that the Mundās think in an order of ideas different from that of the Khassis and the Mōns.

Owing to the existence of these differences we should not be justified in assuming a common origin for the Mön-Khmēr languages on the one hand, and for the Mundā, Nancowry, and Malacca languages, on the other. We may, however, safely assume that there is at the bottom of all these tongues¹ a common substratum, over which there have settled layers of the speeches of other peoples, differing in different localities. Nevertheless, this substratum was firmly enough established to prevent its being entirely hidden by them, and frequent, undeniable, traces of it are still discernible in languages spoken in widely distant tracts of Nearer and Further India.

Of what language this original substratum consisted, we are not yet in a position to say. Whatever it was, it covered a wide area, larger than the area covered by many families of languages in India at the present day. Languages with this common substratum are now spoken not only in the modern Province of Assam, in Burma, Siam, Cambodia and Anam, but also over the whole of Central India as far west as the Berars. It is a far cry from Cochin China to Nīmar, and yet, even at the present day, the coincidences between the language of the Kōrkūs of the latter District and the Anamese of Cochin China are strikingly obvious to any student of language who turns his attention to them. Still further food for reflection is given by the undoubted fact that, on the other side, the Mundā languages show clear traces of connexion with the speeches of the aborigines of Australia.

This ancient substratum may have been the parent of the present Mundā languages, or it may have been the parent of the present Mön-Khmēr languages. It cannot have been the parent of both, but it is possible that it was the parent of neither. Logan, writing in the early fifties, believed that it is the Mön-Khmēr family of which it was the parent, and that the speakers were a mixture of two distinct races, *i.e.*, that Eastern Tibetans, or Western Chinese, came across the Himalaya, and mingled with the Australo-Dravidians of India proper, who are now looked upon as the aborigines of India. Forbes, in his Comparative Grammar, avoids the question, and contents himself with proving, what is now not a matter of doubt, that the Mundā and Mön-Khmēr families had no common parentage. Kuhn is more cautious than Logan. He proves the existence of the common substratum, but does not venture to state to what family of languages it belonged. Thomsen does not deal with the question directly, but it may be gathered from the paper quoted below that his opinion is that most probably the substratum is a Mundā one, and that a population akin to the Indian Mundā races originally extended as far east as Further India. This was before the beginnings of those invasions from the north which resulted, first, in the Mön-Khmēr, and, afterwards, in the Tibeto-Burman and Tai settlements in that region.

AUTHORITIES—

The following writings deal with the general question of the Mön-Khmēr races and languages:—

LOGAN, J. R.—The series of papers on the *Ethnology of the Indo-Pacific Islands*, which appeared in the *Journal of the Indian Archipelago*, may all be studied with advantage, though much has been superseded by later inquiries. Special attention is drawn to the paper on the *General Characters of the Burma-Tibetan, Gangetic and Dravidian Languages*, on pp. 186 and ff. of Vol. vii (1853).

¹ So Kuhn in the *Beiträge* quoted below.

- FORBES, C. J. F. S.—*Comparative Grammar of the Languages of Further India, A Fragment*. London, 1881.
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KHASSI.

The connexion of Khassi with the other languages of the Mön-Khmër family was recognised so long ago as the year 1853, when Logan, in his paper on the *General Characters of the Burma-Tibetan, Gangetic and Dravirian Languages*,¹ spoke of it as 'a solitary record that the Mon-Kambojan formation once extended much further to the North-West than it now does.' This statement of opinion seems to have escaped the notice of subsequent students of the language, for though a few scholars have once and again referred to the connexion with Mön-Khmër, the usually accepted account of Khassi has been that it is an entirely isolated member of the Indo-Chinese languages.² It was not till 1889, forty years after Robinson published the first Khassi Grammar, that Professor E. Kuhn, in his masterly *Beiträge zur Sprachenkunde Hinterindiens*, first seriously attacked the question, and showed conclusively the true affinity of this interesting form of speech.

The home of Khassi is the district of the Khasi and Jaintia Hills, the head-quarters of which are Shillong, the seat of Government in Assam. Speakers of it are also found in the adjoining districts of Sylhet and Cachar. The standard dialect is that spoken round Cherrapunji in the South Khasi Hills. It will be dealt with at length further on. Besides this three other dialects have been reported for this Survey, *viz.*, (1) the Lyng-ngam, or the language of the south-western corner of the hills, bordering on the Garo Hills; (2) the Synteng or Pnär, or the language of the upper portions of the Jowai subdivision, east of Shillong; and (3) the Wār, or dialect of the low Southern valleys, opening out on to the plains of Sylhet.

Specimens of these three have, it is believed, never before been printed, and those now given afford the only materials for exhibiting their differences from the standard and peculiarities of grammatical structure. Synteng approaches the standard dialect much more nearly than the others.

The following figures have been reported as the estimated number of speakers of each dialect:—

Dialect.	Where spoken.	Number of speakers.
Standard	Khasi and Jaintia Hills	113,190
Lyng-ngam	Ditto	1,850
Synteng or Pnär	Ditto	51,740
Wār	Ditto	7,000
Unspecified	{ Sylhet 3,200 Cachar 313	<hr/> 3,513
TOTAL		<hr/> 177,293

The³ interest attaching to the Khassi language is due chiefly to the isolated position which it occupies among the aboriginal tongues of India, and especially among the Tibeto-Burman group which encloses it. This isolation, it may be added, is equally

¹ Quoted as an authority in the Introduction to the Family.

² So Schott, as quoted below, p. 427; Cust, *The Modern Languages of the East Indies*, p. 117; and Roberts, *Khassi Grammar*, p. xvii.

³ For the following account of the Khassi language, I am indebted to the kindness of Sir Charles J. Lyall, K.C.S.I., who has not only written the introductory remarks and the grammatical sketch which follow, but has also revised the specimens and given me invaluable advice and assistance in preparing them for the press.

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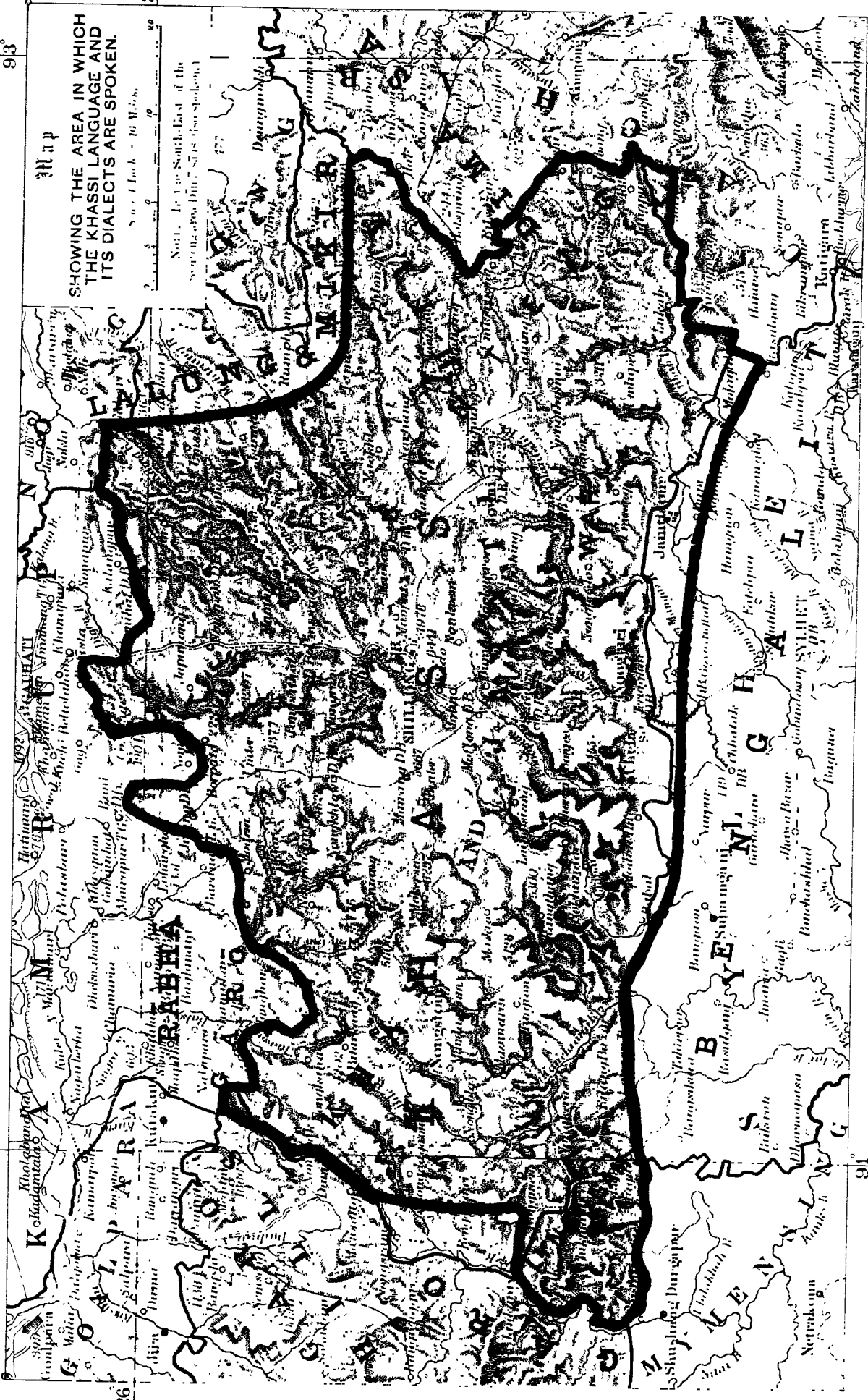
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SHOWING THE AREA IN WHICH
THE KHASI LANGUAGE AND
ITS DIALECTS ARE SPOKEN.

Scale 1 inch = 10 M. (approx.)

North is to the South-East of the
map (the difference is 11° 15' from the true North).



conspicuous in the social institutions of the Khassi race, and in the physical characteristics of the individuals who compose it. While the general type, both of speech and physical frame, is undoubtedly Mongolian, the morphological character of the language differs too much from that of other forms of speech found within the Indian boundaries, to admit of its being classed with any one of them.

The following are the principal points of difference between the Khassi family and the other non-Aryan languages of India :—

- (1) It possesses a complete system of gender. To every substantive in the dialects which together form the language is ascribed a masculine or a feminine quality, irrespective of its representing an object actually having sex; and this distinction of gender is carried, by means of the determining prefix, through the adjectives and verbal forms which, together with the substantive, build up the sentence.
- (2) As in other non-Aryan languages of India, grammatical relations are denoted by position, or, more often, by the use of help-words with more or less attenuated meanings. But the important point of difference is that in the Khassi dialects these help-words are invariably *prefixes*, that is, they stand before the word they modify. On the other hand, the Dravidian, Mundā, and Tibeto-Burman forms of speech prefer suffixes, that is, the help-words follow the words they modify. The other Mōn-Khmēr languages follow the same system as the Khassi, while the Tai family uses both systems. The possessor is placed after the thing possessed in the Khassi, the Tai, and the other Mōn-Khmēr languages, but before it in the other languages named. The result of this peculiarity is that the order of the words in a Khassi sentence is altogether different from that which prevails in the Tibeto-Burman family, its neighbour on three sides; and, as the order of words corresponds to the order of ideas, the speakers of Khassi are thus differentiated in a very important respect.
- (3) The possession of a relative pronoun distinguishes the Khassi dialects from most of the non-Aryan languages of India, a peculiarity which it shares with the Cambodian and Anamese languages (as well as with those of the Tai family), but not with Mōn.

VOCABULARY.—The greater part of the words used in Khassi appear to be native to that tongue, though there may have been borrowings and interchanges with its Tibeto-Burman neighbours.¹ The two test-words, for *water* and *fire*, and the numerals, which run through the whole of the Tibeto-Burman family with only dialectic variations, have no representatives of the same type in Khassi. Many words have been borrowed from Bengali, Hindōstānī and English, being required to express ideas and instruments of civilization and culture acquired from outside; but the language has considerable power of abstraction, and has proved adequate to the expression of very complex relations of thought.

It has received much cultivation during the past half-century, entirely through the agency of the Welsh Calvinistic Methodist Mission, settled in the Khasi Hills since 1842, with its head-quarters first at Cherrapunji, and afterwards at the provincial capital of

¹ Mikir or Arleng, the nearest Tibeto-Burman neighbour of Khassi on the East, has a fairly large number of roots identical with Khassi; it is not possible at present to say which has borrowed from the other.

Shillong; and, besides translations of the Scriptures, a considerable number of books have been published in it. The standard dialect is considered to be that of Cherrapunji and its neighbourhood, where the first efforts to give the language a literary form were made; and the education imparted by the missionaries, who have now occupied with their schools every part of the Khasi and Jaintia Hills, has contributed to spread the use of that dialect throughout the Khassi-speaking area. Khassi is the official language of the courts, and is recognised by the Calcutta University, students from the Hills offering themselves for matriculation being examined in it as a second language in addition to English.

The best account of it is contained in the Grammar by the Rev. H. Roberts; but, as the list below shows, there are many works from which a knowledge of it can be gained.

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SKELETON KHASI GRAMMAR.

PRONUNCIATION.—The language has been provided with a written character—the Roman—by the Missionaries, who have used a system for expressing sounds partly derived from their own Welsh. Thus words in Khasi as written do not agree with the scheme of representation adopted elsewhere in this Survey. According to the established system the following vowels have sounds not represented elsewhere by the same means:—

a is not the Aryan *a*, but the Aryan *ā* somewhat shortened, as in Bengali and Assamese (German *a* in *Mann*).

e short and *ē* long both occur.

o represents the abrupt *o* in 'gone,' 'pot'; *ō*, the sound in 'bone'.

y is used for the obscure vowel, not exactly the short *a* of Aryan, but something between it and the German *ö* or the French *eu*, but shorter than these.¹

Very rarely it is long, and then=the French *eu* in 'heure.' *Y* is never used as a consonant, its place being taken by the vowel *i*, as *ia*=*ya*.

w is used in diphthongs for vocal *u*; elsewhere it is a consonant.

Diphthongs—*ai*, *āi*, as in Aryan; *aw*=Aryan *au*; *āw*=Aryan *āu*; *ei*=not exactly Aryan *ē*, but with the *i*-sound distinctly audible; *ew*=Aryan *ēu*; *īw*=Aryan *īu*, but pronounced together so as to make one syllable; *oi* as in 'boil'; *ui*, *ūi*, each sound separately heard, but as one syllable.

Diacritical marks of length are seldom used in writing, and the long vowel *ī* is sometimes expressed by doubling, *ii*, e.g., *sim*, bird; *siim* (*sīm*), chief: *ding*, fire; *diing*, tree. Occasionally the diæresis is used to denote long *ī*, thus, *ī̄*. *Ie* is also used for a sound hardly distinguishable from long *ī*.

Aspirated Consonants.—*Bh*, *kh*, *dh*, *jh*, *ph*, *th*, *ng*, as in Aryan; only one *d* and *t* (not two, dental and cerebral) are used, as in English; *sh* as in 'shun.' The language does not contain the sounds of *f* (except as a dialectic form of *ph*), *g* (except in foreign words), *ch* or *z* (except in the Lyng-ngam and Wār dialects).

Ng is frequent as an initial, and after initial *s*, as *sngi*, *sngem*, *sngūr*. The *g* is never heard separately.

Tones.—Khassi possesses tones, like the other languages of the Mōn-Khmēr family, Tai, and Chinese. The accurate representation of these in writing has not yet been consistently provided for, though they are distinctly differentiated to the ear. One tone, however, the abrupt, is expressed by the use of *h* after the vowel; e.g., *la*, the particle for the past tense; *lah*, the particle of potentiality. Wherever *h* follows a vowel, this is to be understood to be its force.²

Aphæresis.—Khassi abounds in initial consonants (not, however, exceeding two³); but the effect of abrasion produced by rapid utterance is to reduce these compounds by the omission of the first; *blang*, goat; 'lang-brot, kid: *shnong*, village; 'nong-kseh, village of the pine-trees: *brīw*, man; *soh-rīw*, a tall kind of millet: *ksah*, ring; *kṭi*, hand; 'sah-ti, finger-ring.

GENERAL STRUCTURE.—The elements of the Khassi vocabulary are monosyllabic, and the language, as the specimens show, is still distinctly monosyllabic in character, each syllable, for the most part, having its definite and proper force. But there are certain syllables—in the Standard Khassi all prefixes—which have lost their separate individuality, and are used to form compound roots. These have almost invariably the weakest vowel, *y*, which they tend to lose and to coalesce with the following consonant. Thus *khymīh*, *khmīh*; *kypa*, *kpa*; *kymī*, *kmī*. The compounds thus formed tend to aphæretise the first element, and we have *pa*, *mī* (*mei*) as the residuum. In verbs these syllables (*pyn*-, *pyr*-, *kyr*-, *kyn*-, *tyr*-, *syr*-, etc.) play a considerable part in producing secondary roots. Compound roots, in which each element retains its force and is distinctly

¹ *Y* combined with *r*, as in the prefixes *kyr*-, *syr*-, *tyr*-, etc., appears to represent very accurately the vocal *r* of the old Aryan alphabet, still retained in some of the Slavonic languages. It is most frequently in contact with the liquids, *l*, *m*, *n*, *r*.

² In a large number of cases the *h* represents a lost consonant, usually *k*. Thus *baroh*, all, is in Lyng-ngam *prok*; *bah* (Synteng), share, stands for *bhak* (Bengali *bhāg*). Compare also the Khassi (*ky*)*poḥ*, belly, with the Mikir *pok*, and the Khassi *shok*, beat, with the Mikir *chok*. The abrupt tone is due to the disappearance of this consonant.

³ Aspirated consonants, *ng*, and *sh*, are here treated as single letters.

felt in the common idea, are extremely numerous, and add greatly to the power of the language as the means of expression. Thus *kyn*, causal prefix, *māw*, stone; *kyn-māw*, mark with a stone as memorial, remember: *khmīh*, look at, watch, *lynti*, road; *khmīh-lynti*, expect, await: *sngow*, feel, *bhā*, good; *sngow-bhā*, be pleased.

ARTICLE.—The pronoun of the third person is commonly described as an article. Its forms are, singular, masc. *u*, fem. *ka*, diminutive or familiar, *i*; plural (com. gen.) *ki*. One of these must precede every noun. It has not, however, the force of our article, either definite or indefinite, but only indicates the gender and number of the associated noun. The ‘article’ is omitted in idiomatic sentences when no ambiguity is caused by the omission.

NOUNS.—**Gender** is indicated in the singular by the ‘article’, in the plural, where necessary, by words denoting sex. The great majority of inanimate nouns are feminine; all abstracts (formed either by the prefix *jing*, or the adjective with or without *ba*) are feminine. The sun, day, is feminine, *ka sngi*; the moon, month, is masculine, *u bynai*. Sometimes the word varies in meaning according to the gender: *u ngap*, bee; *ka ngap*, honey. Diminutives are formed by the prefix *i*: *u brīw*, a man; *i brīw*, a dwarf; *ka īng*, a house; *i īng*, a hut.

Number is indicated only by the article.

Case is indicated by prefixes. Thus:—

Case.	Singular.	Plural.
Nominative .	<i>u brīw</i> , a man	<i>ki brīw</i> , men.
Accusative .	<i>ia u brīw</i> , a man	<i>ia ki brīw</i> , men.
Instrumental .	<i>da u brīw</i> , by a man	<i>da ki brīw</i> , by men.
Dative .	<i>ha, sha</i> , or <i>ia u brīw</i> , to or for a man	<i>ha, sha</i> , or <i>ia ki brīw</i> , to or for men.
Ablative .	<i>na u brīw</i> , from a man	<i>na ki brīw</i> , from men.
Genitive .	<i>jong u brīw</i> , of a man	<i>jong ki brīw</i> , of men.
Locative .	<i>ha u brīw</i> , in a man	<i>ha ki brīw</i> , in men.

N.B.—The prefix of the Accusative (*ia*) and of the Genitive (*jong*) are often omitted, the position of the word indicating the case.

ADJECTIVES.—All are formed by prefixing *ba* (the particle of relativity or purpose) to the root. Thus, *bhā*, goodness; *ba-bhā*, good: *snīw*, badness; *ba-snīw*, bad. Often *ba-* is dropped and the root joined immediately to the noun, but in this case there is generally some difference of meaning, and the word has become properly a permanent compound noun. Thus, *u brīw babhā*, a good man: *u’rīw-bhā*, a rich man. The ‘article’ may be repeated before the adjective or omitted at pleasure, *u brīw u bastād* or *u brīw bastād*, a wise man.

The adjective always follows the noun.

Comparison is effected by inserting *kham* between *ba* and the root for the comparative, and by adding *tam* to the positive, either with or without *kham*, for the superlative:—*ba-eh*, hard; *ba-kham-eh*, harder; *ba-eh-tam*, *ba-kham-eh-tam*, hardest.

Numerals.—The forms are given in the list of words. Here it is to be observed (1) that in Khasi the cardinal number always *precedes* the noun (e.g., *ār-ngut*, two persons; *lāi-lyngkhot*, three pieces), whereas in Tibeto-Burman it *follows* it; (2) that in Khasi there is no trace of the class-determinatives used in Tibeto-Burman and Tai with numerals when applied to different groups of things.

PRONOUNS.—The **Personal Pronouns** are *ngā*, I; *ngi*, we (both of common gender); *mē* (masc.), *phā* (fem.), thou; *phi* (com. gen.), ye; *u* (masc.), *ka* (fem.), he, she, it; *ki* (com. gen.), they. All are declined as nouns. *Ma-* prefixed emphasises the pronoun; *ngā la ong*, *ma-ngā*=I said, even I. Observe (1) that in these plurals alone are found in Khasi traces of inflexion, and (2) that in the second and third persons the common plural is formed from the *feminine* singular. The feminine is also used where we should use the neuter, as in impersonal verbs: *ka dei*, it is necessary; *ka la slap*, it rained; *ka-ne*, this; *ka-ta*, that, of sexless things.

The pronouns of the third person are converted into **Demonstratives** by the addition of particles denoting the position of things with reference to the speaker. These suffixes are:—(1) near=this, *ne* (*u-ne*, *ka-ne*, *i-ne*, *ki-ne*); (2) in sight, but further off=that, *to* (*u-to*, etc.); (3) further off, but still visible=that, *tai* (*u-tai*, etc.); (4) out of sight, or only contemplated in the mind=that, *ta* (*u-ta*, etc.). After these, the ‘article’ must be repeated before the noun: this man=*u-ne u brīw*.

The **Relative Pronoun** is, in the same way, the personal pronoun of the third person followed by the adjective or relative particle *ba*—*u-ba*, *ka-ba*, *i-ba*, *ki-ba*. E.g., ‘there was a man who had two sons’=*la-don u-wei u-brīw u-ba la-don ār-ngut ki-khūn shinrang*. *Ba* is sometimes used as a relative without the ‘article.’

The **Interrogative Pronoun** is the ‘article’ followed by *no* or *ei*, (*u-no*, *ka-no*, *ki-no*, who? which? *u-ei*, *ka-ei*, *ki-ei*, id.). *Ei* is often used without the ‘article’; and *-no* (which is restricted to persons), when declined, regularly drops the ‘article’, e.g., *jong-no*, whose? *ia-no*, whom? *sha-no*, to whom? What? neuter, is *aiuh*, and also *ka-ei*.

The **Reflexive Pronoun**, referring to the subject of the sentence, is *la*, for all persons.

VERBS.—The verbal root (which never varies) may be simple or compound. The compound roots are (1) *Causals*, formed by prefixing *pyn* to the simple root; *iap*, die; *pyn-iap*, kill; (2) *Frequentatives*, formed by prefixing *iai*; *iām*, weep; *iai-iām*, weep continually; (3) *Inceptives*, by prefixing *man*; *stād*, be wise; *man-stād*, grow wise; (4) *Reciprocals*, by prefixing *ia*; *ieit*, love; *ia-ieit*, love one another; (5) *Intensives*, by prefixing the particles *kyn*, *lyn*, *syn*, *tyn*. Any noun or adjective may be treated as a verbal root by means of a prefix of these five classes. Thus, *kajia*, a quarrel (Hindōstānī loan-word, *qazīa*); *ia-kajia*, to quarrel with one another; *bynta* (Hindōstānī loan-word), share; *pyn-ia-bynta* (reciprocal-causal), to divide between several persons; *’rīwbhā*, rich man; *man-’rīwbhā*, to grow rich; *bhā*, good; *pyn-bhā*, to make good.

There are two verbs for ‘to be,’ *long*, implying existence absolutely, and *don*, implying limited existence, and also meaning ‘to have.’

Conjugation.—There is only one form of conjugation for all verbs. Tense and Mood are indicated by prefixes, number and person by the subject. When the subject is a noun, the pronoun is inserted before the verb.

PRESENT.		PAST.		FUTURE.	
Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
<i>Ngā long</i> , I am .	<i>Ngi long</i> , we are.	<i>Ngā la long</i> , I was.	<i>Ngi la long</i> , we were.	<i>Ngā'n long</i> , I shall be.	<i>Ngi'n long</i> , we shall be.
<i>Mē</i> (masc.) or <i>phā</i> (fem.) <i>long</i> , thou art.	<i>Phi long</i> , ye are.	<i>Mē</i> or <i>phā la long</i> , thou wast.	<i>Phi la long</i> , ye were.	<i>Mē'n</i> or <i>phā'n long</i> , thou shalt be.	<i>Phi'n long</i> , ye shall be.
<i>U</i> (masc.) or <i>ka</i> (fem.) <i>long</i> , he or she is.	<i>Ki long</i> , they are.	<i>U</i> or <i>ka la long</i> , he or she was.	<i>Ki la long</i> , they were.	<i>U'n</i> or <i>ka'n long</i> , he or she will be.	<i>Ki'n long</i> , they will be.

These simple tenses are rendered more definite or emphatic by various devices. *La*, sign of the past, when added to *lah*, sign of the potential, has the sense of the complete perfect: *ngā la lah long*, I have or had been. *Yu* (apocopated after a vowel to 'n), with *sa* added, emphasises the future. In the subjunctive mood (after *haba*, if), *da* is inserted to indicate a hypothetical condition: *haba ngā da long*, if I be; *haba ngā da la long*, if I were. Other complex tenses are similarly formed with other particles.

The *Imperative Mood* is either (1) the simple root, *long*, be, or (2) *tō long*, or (3) *tō long hō* (emphatic).

The *Infinitive of Purpose* is composed of *ba*, the relative particle, and *yn*, the future particle, prefixed to the root: *ba'n long*, to be, or, for the purpose of being. The *Infinitive of State* is *ka jing long* or *ka ba long*, being.

Participles.—*Ba long*, being; *ba la long*, been.

Noun of Agency.—*Nong long*.

There is no *Conjunctive Participle*, such as plays so great a part in the syntax of Bârà and other Tibeto-Burman languages.

The *Passive Voice* is formed by using the verb impersonally and putting the subject into the accusative case with *ia*. In the present, *dang* (particle of continuance) is prefixed to the verb: thus (*ieit*, to love),—I am loved=*dang ieit ia ngā*; I was loved=*la ieit ia ngā*; I shall be loved=*yn ieit ia ngā*.

Potentiality is indicated by the verb *lah*, and *Necessity* by the verb *dei*, both used impersonally, with the feminine 'article' (for the neuter) *ka*, and followed by the relative particle *ba*. Thus, *ka lah ba ngā la long*, I might be (*lit.* it is possible that I was): *ka dei ia ngā ba'n long*, I ought to be (*lit.* it is necessary for me to be). *Lah*, in the present, is construed personally (*ngā lah ba'n long*, I can be), and impersonally only in the past and future: *dei* is impersonal throughout.

Dang and *da* indicate the *Indefinite Present*: *ngā da trei*, I am working.

The *Negative* sign is *ym*, apocopated after vowels to 'm: *ngā'm long*, I am not. In the past tense *shym* is used in addition to *ym*: *ngā'm shym la thoh*, I have not written. In the future *ym* follows the future particle *yn*: *ngā'n ym thoh*, I will not write.

In the *Imperative* the *Negative* is *wat*: *wat thoh* or *wat thoh mē*, write not.

Order of words.—The usual order of words is (1) subject, (2) verb, (3) object ; but very often, for the sake of emphasis, the verb (usually preceded by the ‘ article ’ or pronoun) is put before the subject : *u la wan u brīw* or *la wan u brīw*, the man came. Generally, it may be said that when emphasis is desired, the word to be emphasised is brought *forward* (*i.e.*, nearer the commencement) in the sentence.

The following examples of Khashi in its various dialects have been provided by the Deputy Commissioner of the Khasi and Jaintia Hills. I have already expressed my indebtedness to Sir Charles Lyall for the revision of the proofs. I must also take this opportunity of acknowledging the kindness of the Rev. H. Roberts, the author of the well-known Khashi Grammar and of other excellent works dealing with the language, who has likewise gone through the proofs, and has cleared up many points regarding which we were in doubt. His intimate knowledge of the various dialects of the language, which he has ungrudgingly placed at my disposal, has rendered it possible to represent them with considerable accuracy.

MŌN-KHMĒR FAMILY.

KHASSI.

STANDARD DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN I.

(U Mohan Roy, 1900.)

La-don u-wei u-brīw u-ba la-don ār-ngut ki-khūn shinrang. U-ba
Was-there one man who had two-persons children male. Who
 khadduh u la-ong ha u-kypa jong-u, 'ko-pa, āi noh ha ngā ka
last he said to the-father his, 'father, give away to me the
 bynta ka-ba hāp ia ngā.' Te u la-pyn-ia-bynta ha ki katba u don.
portion which falls to me.' Then he divided to them whatever he has.
 Hadin ka-ta ym būn sngi u-ta u-ba khadduh hynda u la-ialum lang
After that not many days that who last when he gathered together
 ia-kiei-kiei baroh u la-leit jing-leit sha ka-rī ka-ba jing-ngāi; hang-ta
things all he went journey to a-country which far; there
 ruh u la-pyn-syrwa nob ia-ka-bynta jong-u ba u da-leh sarong-awria.
also he wasted away the-portion his that he doing riotous.
 Hynda u la-pyn-lut kumta ia-kiei-kiei baroh, la-jia 'nemsniw ka-ba
When he had-spent so things all, happened famine (bad-year) which
 khrāw ha ka-ta ka-rī, u ruh u la-sydang ban sngow kyrduh. Hynda kumta u
great in that country, he also he began to feel want. When so he
 la-ia-soh bad u-wei na ki-trāi-shnong ka-ta ka-rī, u-ba la-phah ia-u sha
went with one from master-citizens (of-)that country, who sent him to
 lyngkha jong-u ba'n āp sniang. Te u la-sngow kwah ba'n pyn-kydang
field his to tend pig. Then he felt desire to fill
 ia-la ka-k'poh na ki skop, te ym don ba āi ia-u.
own belly from those husks, then not there-is that gives to-him.
 Hinre hynda u la-kynmāw-brīw u la-ong, 'katnō-ngut ki-shakri u-kypa
But when he remembered-himself he said, 'how-many servants the-father
 jong-ngā ki-ba don ka-jingbām kyrhāi, ngā te ngā'n-sa-iap thyngan.
mine who have food abundant, I then I-will-die hungry.
 Ngā'n-da ieng joit bad ngā'n-leit sha u-kypa jong-ngā bad ngā'n-ong
I-will stand up and I-will-go to the-father mine and I-will-say
 ha-u, "ko-pā, ngā la-leh pop pyrsha byneng bad ha khymat
to-him, "father, I did sin against heaven and in face
 jong-mē; bad ngā'm long u-ba bit shuh ba-yn-khot
of-thee; and I-not am who worthy any-more to-call
 ia-ngā u-khūn jong-mē; to-pyn-long ia-ngā kum u-wei na
me son thine; cause-to-be me like one from

ki-shakri jong-mē." Te u la-ïeng bad u la-leit sha la-u-kypa.
servants thine. Then he stood and he went to own-father.
 Hinrei haba u da-dang-ha-jing-ngāi, u-kypa jong-u u la-ioh-ih ia-u bad u
But whilst he still-at-a-distance, father his he saw him and he
 la-sngow-isynei, u la-phet ruh, bad u la-hāp ha ka-ryndang jong-u,
felt-pity, he ran also, and he fell to the-neck his,
 u la-iai-ia-doh ruh ia-u. Te u-ta u-khūn u la-ong ia-u 'Ko-pa ngā la-leh
he kissed also him. Then that son he said to-him 'Father I did
 pop pyrsha byneng bad ha-khymat jong-mē, te ngā'm long shuh u-ba bit
sin against heaven and in-face of-thee, then I-not am anymore who fit
 ba-yn-khot ia-nga u-khūn jong-mē.' Hinrei u-ta u-kypa u la-ong ia ki-shakri jong-u,
to-call me son thine. But that father he said to servants his,
 'wallam noh ia-ka-jain-kūp ka-ba kor-tam, to-pyn-kūp ruh ia-u; to-buh ruh
'bring away a-garment which best, put-on also him; put also
 ia-ka-'sah-'tī ha ka-kti jong-u, bad ki-juti ha ki-slajāt jong-u. Tō ngi'n
a-ring in the-hand his, and shoes on feet his. Let us
 ia-bam, ngi'n ia-leh kymen; na-ba u-ne u-khūn jong-ngā u-ba la-iap, u
together-eat, us do merry; from-what this son mine who died, he
 la-im pat; bad u la-long u-ba la-jah noh, bad la-shem pat ia-u.' Kumta
was-alive again; and he was who lost away, and found again him. So
 ki la-ia-sydang ba'n ia-leh kymen.
they began to do merry.

Te u-khūn u-ba kham shiwa jong-u u la-don ha lyngkha. Te katba
Then son who more old his he was in field. Then while
 u la-nang-wan hajan ka-ïng u la-ioh-sngow ia-'tiar-rūai bad ia-ki-ba
he was-continue-coming near house he got-to-hear singers and who
 shād. Te haba u la-khot ia-u-wei na ki-ta ki-shakri u la-kylli,
dance. Then when he called one from those servants he asked,
 'aiuh ka-lah long ki-ne kiei-kiei ruh?' U te u la-ia-thuh ha u,
'what can be these things also?' He then he (reciprocal)-said to him,
 'ba la-wan u-para jong-mē, te u-kypa jong-mē u la-pyn-iap ia-u-
'for-that came brother thine, then the-father thine he killed the-
 khūn-massi ba la-pyn-sngāid, naba u la-ioh pyd-diang pat ia-u u-ba-
son-cow that fattened, for he got receive again him who
 koit-ba-khiah.' Hynda kumta u la-bittar, u-'m mon ba'n leit ha-poh.
safe-and-sound. After like-that he was-angry, he-not will to go to-inside.

Namarkata u-kypa jong-u haba u la-mih-habar u la-kyrpād ia-u.
From-the-cause-(of)-that the-father his when he got-to-out he entreated him.
 U te u da-ia-thuh u la-ong ia-u-kypa, 'ha-khymih, la-katta snem
He then he continue-telling he said to-the-father, 'behold so-long year
 ngā dang-shakri ia-mē bad ngā'm jiw la-pallat ia-ka-hukām
I continue-serving thee and I-not ever transgressed a-command

jong-mē; pynban mē-'m jiw la-ai ha-ngā wad ia-i-khūn-blang
thine; yet thou-not ever garest to-me even a-little-daughter-goat
 ba-ngā-'n ioh ia-leh-kymen bad ki-lok jong-ngā. Hinrei haba la-wan
that-I-will get to-do-merriment with friends mine. But when came
 une u-khūn jong-mē, u-ba la-bam-dūh ia-ka-jing-im jong-mē ha ki-nuti, mē
this son thine, who ate-out livelihood thine to harlots, thou
 la-pyn-iap ia-u khūn-massi ba-la-pyn-sngāid.' U te u la-ong ia-u,
killed the son-cow fattened.' He then he said to-him,
 'ko-khūn hala ka-sngi mē don lem bad ngā bad kiei-kiei baroh ki
'O-son every day thou art together with me and things all they
 jong-ngā ki long ki jong-mē. Te ka-la-dei ba'n ia-leh-kymen bad ba'n
mine they are they thine. Then it-was-meet to do-merry and to
 ia-leh sngowbhā, naba u-ne u-para jong-mē u la-long u-ba la-iap, te
do pleasure, for this brother thine he was who died, then
 u la-im pat; bad u la-long u-ba la-jah, bad la-shem pat ia-u.'
he was-alive again; and he was who lost, and found again him.'

[No. 2.]

MÖN-KHMĒR FAMILY.

KHAŚSĪ.

STANDARD DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(U Mohan Roy, 1900.)

Ka-ba ngā kynmāw shaphang u-jumāi.
What I remember concerning the-earthquake.

Ha ka-por u jumāi ka-wei ka-kynthei ka la-iap ha ka-step
At the-time the earthquake one woman she died on the-morning
 jong ka-ta ka-sngi, bad ka la-slap ha ka-ta ka-sngi, bad ngā la dang-wan
of that day, and it rained on that day, and I was coming
 phāi na ba-tep. Namar ba ka long ka-sngi ka-ba pyjah ngā la-s'aid
returned from burial. Because that it was day which cold I warmed
 ding hapoh ing. Hynda katto-katne ngā la-mih sha beranda,
fire inside house. After like-that-like-this-(i.e., little-while) I got-out to veranda,
 bad ngā la-ioh-sngow ka-jing-khynniuh mian-mian kum ka jong u-jumāi.
and I got-to-feel a-trembling slowly as that of earthquake.
 Ngā la-sngāp bhā bad ngā la-ioh-sngow ka-jing-khynniuh ka nang jur,
I listened well and I felt the-trembling it grows-more severe,
 bad ngā la-mih sha phyllāw-ing. Tang ngā shu phāi ha phyllāw, ka-
and I got-out to front-yard-house. Only I just reach to front-yard, the-
 jing-khynniuh ka la jur eh. La ngā la-khymih-lynti ba ka-'n-da-jah-
trembling it was severe very. Although I expected that it-would-pass-
 noh, ka-jing-khynniuh ka nang kham-jur pynban. Ha ka-ta ka-por ngā
off, the-trembling it grows more-severe nevertheless. At that time I
 la-shepting eh. Ngā la-don jing-kyrmen ba ka-'n-da-jah-noh, hinrei hynda ki-khlīh
was-afraid very. I had hope that it-would-pass-off, but when the-tops
 atoshkhana ki la-kyllon, ngā la-onḡ, 'u-Blei u ia-leh shisha ia ka-pyrthei,
chimney they fell, I said, 'God he fights indeed against the-world,
 bad ym don jing-ārtatin ba yn-sa-pyn-duh ia ka-pyrthei.' Ha
and not there-is two-thoughts (i.e., doubt) that will-destroy to the-world.' At
 kane ka-por ngā la-khymih-lynti man ka-khyllip-'mat ba yn klūn hapoh
this time I expected every twinkling-of-an-eye that will swallow within
 khyndew, bad ba yn dep baroh shi-syndon.
earth, and that will end all one-time.

FREE TRANSLATION OF THE FOREGOING.

What I recollect of the earthquake.

At the time of the earthquake a woman had died in the morning of the day, and it was raining on that day, and I had just returned from the burial. As it was a cold day, I warmed myself by the fire inside the house. After a little while I went into the veranda and I felt a slight trembling as of an earthquake. I listened attentively and felt the trembling more severe and then I went to the front of the house. Just as I got to the front of the house the shaking was extremely severe. Although I expected it to cease, the shaking continued still more and more severe. Then I was very much afraid. I had some expectation that it would cease, but when the chimney tops came down I said, 'God is indeed fighting against the world and there is no doubt now that the world will be destroyed.' By this time I expected every moment to be swallowed up in the ground and done for once for all.

LYNG-NGAM.

The Lyng-ngam dialect of Khassi is spoken in the west of the Khasi and Jaintia Hills District, near the Garo Hills. So little has hitherto been known about it that it has usually been considered to be a dialect of Gārō. It is, however, a form of Khassi, and has no connexion with any language of the Tibeto-Burman family. It is estimated that the number of its speakers is 1,850. It presents many peculiar features. The following are the principal points of difference between it and the Standard dialect. As it has not been used as a literary dialect, there is no form of spelling, and the same word will be found spelt in two or three different ways in the specimens.

The **Vocabulary** deserves study. Some of the commonest verbs are very different from those used in the Standard dialect. There are also many minor differences of pronunciation. 'A man' is *u-breō*, not *u-brūw*, and 'a son' is *u-khōn*, not *u-khūn*. Standard *ng* is often represented by *nj*. Thus *doinj* for *ding*, fire. This sound is represented in other dialects by *ñ*.

A final *h* often appears as *k*, and an initial *b* as *p*. Thus, *baroh* (Standard), all, becomes *prok*. Standard *ei* becomes *aw*. Thus, *wei*=*waw*, one; *dei*=*daw*, be necessary.

As regards '**Articles**,' they are frequently omitted. The masculine singular is *u*, and the feminine singular is *ka*, as in the Standard dialect. *U* is, however, also used for the plural instead of *ki*, as in *ār-ngut u-khōn-korang*, two sons; *je-met ngut u-mrāw*, how many slaves. The diminutive article is often used without any apparent reason,—possibly as a neuter. Thus, *i-ryngong*, the property.

NOUNS.—The prefix of the **Accusative-Dative** is *se* or *sa*, often contracted to *s'*, instead of *ia*.

The prefix of the **Dative** is *hanam*, *hnam*, or *tnam*. The Standard Dative-Locative prefix *ha* is also used, and may be spelt *he* or *hy*. We also find *ta* or *te*.

For the **Genitive** besides the Standard *jong*, we have *ba*, *am-ba*, *amb*, *am*, and *am-nam*. *Am-nam* and *am* also mean 'from'.

The plural sometimes takes the suffix *met*. See List of words, Nos. 140, 141, etc. It is apparently only used with names of animals.

Adjectives.—The usual word for 'male' is *korang*, and for 'female' *konthāw*, in place of the Standard *shin-rang* and *kynthei*, respectively. As examples of comparison we have,

Re-myrriang, good.

Mai myrriang, better.

U re-myrriang khynnang, best.

The Standard suffix *tam* is also used for the superlative.

The prefix *re* seems to correspond to the Standard adjectival prefix *ba*.

PRONOUNS.—The **Personal Pronouns** are,—

	Singular.	Plural.
1st Person	<i>ne</i>	<i>bīāw, iāw.</i>
2nd Person	<i>mi, mei</i>	<i>phīāw.</i>
3rd Person	<i>u, ju, u-ju</i>	<i>kiw.</i>

The Nominative of the pronoun of the 2nd person singular is given once as *ba-mi*, and once as *ma-mi*. The *ma* or *ba* is the Standard emphatic prefix *ma*.

I do not know if there is a feminine form for this person. Its existence under the form of *pha* may be inferred from the plural *phäw*.

The **Demonstrative Pronouns** which I have noted are *be*, *tei*, that, and *uni*, or *nih*, this. *Be* is used as a definite article in the phrase *be jawmæi*, the earthquake.

The **Relative Pronoun** is *u-lah*, who.

Interrogative Pronouns are *uet*, *u-iet*, who? and *met*, what?

VERBS.—The pronoun which is the subject of a verb may either precede or follow it. Thus, *ne rip*, I strike: *rip biäw*, we strike. This pronoun is very often omitted when the sense is evident from the context.

The Standard causal prefix *pyn* appears in Lyng-ngam as *pan*.

The words meaning 'to be' are *re*, *im*, *long*, and *meit*. Like the Standard *don*, *im*, corresponding to Synteng *em*, also means 'to have'.

As in the Standard, the **Present Tense** is formed by using the bare root.

The **Past Tense** is formed in one of five ways, *viz.*,

1. By suffixing *let*, as in *ong-let*, said.
2. By suffixing *lah-let*, as in *dih-lah-let*, went.
3. By prefixing *lah*, and suffixing *let*, as in *lah-ong-let*, said.
4. By prefixing *lah*, as in *lah-kyllei*, asked.
5. By prefixing *yn*, (*yng*, *ym*), as in *yn-nai*, gave; *yng-kheit*, shook; *ym-pait*, broke; *yn-jai*, fell.

There seems to be no difference in the use of these various forms. A good example is *s'ngü pyn-dai-let*, *lah-hir-let*, *dim-lah-let ha krang jong ju*, (he) felt pity, ran, fell on his neck.

The particle of the **Future** is, as in the Standard, *yn*, but it is added to the verb in a very peculiar way. If the root is a monosyllable, it is *inserted* into the middle of the root, immediately after the first consonant. Thus, *rip*, strike; *rynip*, will strike. If the root is a compound, it is inserted between the two members, as in *pan-yn-sop*, will fill.

The Future sometimes takes the form of the Present. Thus, *ne wan-di(h)*, I will go; *phiäw rip*, you will strike or you strike. Apparently, also, the future with *yn* can be used in the sense of the present. Thus, in the list of words (205), *ne dynih* is given as the equivalent of 'I go', the root meaning 'to go' being *dih*.

The **Infinitive** has the same form as the Future.

This formation of the Future and the Infinitive by the *insertion* of *yn* into the body of the root is very interesting. Similar infixes occur in Malay, in the Nancowry dialect of Nicobar, and the Malacca aboriginal languages (see the introduction to the Mön-Khmēr Family).

We have seen that *yn*, *prefixed*, gives the force of the Past Tense. Here we may note that the writer of the specimens seems to double the *n* of *yn* before a vowel. Thus we have *yn-nai*, gave, for *yn-ai*, the root being *ai*. So we have *byn-nang*, let us eat, from *bang*, eat, for *b-yn-ang*; and (second specimen) *dyn-no*, to sell, probably for *d-yn-o*, the Standard root being *díe*. Another example of this form is probably *re-ryn-nāw*,

a cultivator (No. 58 in list of words). Here *ryn-nāw* is probably for *r-yn-āw* from *rāw* (the Standard *trei*,¹ hence *'rei*, *rāw*), to do. Finally we apparently find the infix in *'nj-yn-nap*, die, from *njiap* or *njap*, to die.

The conjecture may be hazarded (but it is a mere conjecture) that in these cases the verbs are old compounds, and that the *yn* is inserted between the two members. Thus *rip*, to beat, may be a corruption of *pyr-iap*, to cause to die, and *rynip* is for *pyr-yn-iap*, *'r-yn-iap*, *'rynip*.

The prefix of the **Imperative** is *nei*, as in *nei-ai*, give; *nei-lam*, bring. Perhaps also *ma* in *ma-kup*, put-on; *ma-phong*, put-on; Compare List of words Nos. 79, 85, *ma-chong* (standard *shong*), sit; *ma-hir*, run.

The negative particle appears to be *ji*, *jät*, *jet*, suffixed. *Ji* occurs in the parable in *wan-sah-ji*, go-in would not; *be-ai-ji*, gavest not; *jät*, appears in *daw-jät*, not worthy; *jet* in *iāw bang ioh-jet jā*, we did not get to eat (*i e.*, were not able to eat) rice, is perhaps the same word. Besides these a separate negative appears as *ynji* in *ynji breo yn-nai se-ju*, no man gave to him; *njāp ynji*, died no one. This *ji* is probably connected with the Standard *jiw*, ever, continually, which may possibly have assumed a negative sense (*cf.* the French *point*, *pas*, *jamais*, and the Persian *hēch*). (See *post*, under *Wār*, a corresponding use of *ju*.)

¹ Standard *ei* becomes *aw* or *āw* in Lyng-ngam. Thus *wei*=*waw*; *kynthei*=*kynthāw*.

MÖN-KHMĒR FAMILY.

KHAŚI.

LYNG-NGAM DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN I.

(U Dohory Ropmay, 1900.)

Waw u-breō im-let āṛ-ngut u-khōn-korang. Hymbu dohdit am
One man had two-person children-male. Brother small of
 kiw ong-let hy pa am ju, 'O pa, i rynong jong mi
them said to father of him, 'O father, the property of thee
 nei-ai s'ne dāw hnam ne.' Namba im-khynnong prok jong
give to-me belongs to me.' Then property all of
 ju rih-lah-let bad sa-kiw. Tah-shibit-nan bandon am ta lum-ryng-let
him divided with them. A-short-time after of that gathered-together
 prok bad dih-lah-let te-j'ng-ngi, am-ta k'ma-ekjin kkāi jong
all and went to-far, there wasted substance of
 ju remin synnupepahsat. Am-ta bud-ryng-let prok, snim-kyncha khynnong
him with riotous-living. When spent-entirely all, year-bad arose
 tham tnam-īaw. Am-ta dah-rymmein s'ngū-khoh-duh-let. Nang-de-ledde
towards land-our. Then began feel-want. Then
 dih-njia-son bad u-wai ritskir-j'ngong u-lah hat-let se-ju ta lyngkhā
went-in-company with one citizen who sent him to fields
 jong ju ha dih-ngiang sh'ngiang. U-kyndur pan-yn-sop sa-khlaw
of him to feed swine. He-desired to-fill the-belly
 hyn-jong de snih-juba de sh'ngiang ledde-lah-bang-let; ynji breo
his-own with husks by swine eaten; no man
 yn-nai se-ju. De tma-breō-let¹ kyr-rah-let, 'je-met ngut
gave to-him. When (he)-remembered-manhoo (he)-said, 'how-many persons
 u-mrāw jong pa amb-ne im jong-bām phyllui, namba ne he-de-re 'njiap
slaves of father of-me have food abundant, but I here die
 hylle-wet. Ne njeng-dugang, ne wan-di tnam pa, ne ong-trai he-ju,
hunger. I (will)-arise, I (will)-go to father, I will-say to-him,
 "O pa, ne lah-raw-pāp-let se Brei bad ha-tang-nga mi; pan-tinj
"O father, I did-sin to God and before thee; to-be-called
 khōn sa mi daw-jīat; theng s'ne waw skainang u-mrāw jong mi."'
son to thee not-worthy; make me one as slave of thee."'
 Nang-de-ledde njeng-dugang, wan-lah-let tnam pa. Nambe te-j'ng-ngi-bah,
Then (he)-arose, came to father. But at-a-distance

¹ Compare *tymma* in first line of Specimen II.

u pa am ju lah-myja-let se-ju, ne s'ngū-pyn-dai-let, lah-hir-let,
the father of him saw him, and feel-pity-did, ran,
 dim-lah-let ha krang jong-ju, yn-nop-let se-ju. De u-khōn lah-ong-let
fell on neck of-him, kissed him. Then the-son said
 se-ju, 'O pa, lah-raw-pāp se Brei bad ha-tang-nga mi; pan-tinj
to-him, 'O father, (I)-did-sin to God and before thee; to-be-called
 khōn sa mi daw-jiat.' Nambe pa ong-let se mrāw jong ju,
son of thee not-worthy.' But father said to slaves of him,
 'nei-lam u-jain myrriang tam se-mar jain, makup se ju; maphong
'bring robe good most of-all clothes, put-on to him; put-on
 shirut-tei ha ka lut-kei jong ju, maphong u-juta ha slā-k'jat am
ring on the finger of him, put-on shoes on feet of
 ju; nei-lam u khōn-masseo ne-lah-pan-mir, hai pan-njāp-iah se-ju; hai
him; bring the child-ox fattened, let-us kill it; let-us
 byn-nang, bad hai phylleo; namba uni u-khōn jong ne lah-njāp-let,
eat, and let-us be-merry; for this child of me died,
 bad u lah-im-kylla-let; u lah-k'ma-let, jymmeo-kylla-let.' Hede
and he has-come-to-life-again; he was-lost, was-found-again.' So
 phylleo kylla-di-wet.
to-be-merry (they)-began.

U khōn san jong ju im-let ha lyngkhā. Namba njang-wan ha
The child elder of him was in field. As (he)-came to
 j'ngan inj, ju s'ngū-let jong-the-klem-bli bad jong-jymat.¹ Nambe
near house, he perceived music and dancing. When
 ne-lah-kek-let se-waw u-mrāw, u lah-kyllei, 'phīāw am-raw met?' U-ju
(he)-called one slave, he asked, 'you do what?' He
 lah-khūa-let nam ju, 'u hymbu jong mi lah-wan-let; u k'pa
said to him, 'the younger-brother of thee came; the father
 jong mi lah-hynjaid se-u-khōn-masseo re-had-ym-mir, namba u njoh-kylla-let
of thee killed the-child-ox fattened, because he received-again
 se-ju la myrriang byng-ha.' Nang-de-ledde eit-not-let, wan-sah-ji.
him in good condition.' Then (he)-was-angry go-in-wished-not.
 Am-ta u k'pa jong ju meit-let torot, jylliam-let se-ju. U-ju
Therefore the father of him came out, entreated him. He
 lah-ong-let nam pa jong ju, 'untad, la-katta snim ne mrāw nam-me;
said to father of him, 'lo, so-many years I slave of-thee;
 minot-minot ngeit-ji jong¹-hukum ba-mi; nambe minot-minot
never disobeyed command of-thee; yet never
 be-ai-ji hnam ne u khōn blang raw-khynnang ba'n ioh-phylleo
(thou)-gavest-not to me the child goat in-order to be-merry

¹ Jong here corresponds to the Standard *jing*.

ma lok am ne. Nambe tah-wan u-khōn jong mi
with friends of me. But as-soon-as-came the-child of thee
 lah-bang-dok-let spah amba mi, mi lah-hynjaid se-khōn-masseo
(who)-wasted property of thee, thou killedst the-child-ox
 had-ym-mir-let.' U pa ong-let nam ju, 'O khōn, jan-be-sngei mi
fatted.' The father said to him, 'O child, every-day thou
 chong-son hnam ne. U-met-u-met prok jong ne bad amba mi.
remainest-with to me. Whatever all of me also of thee.
 Te dynnaw raw-phylleo bad u-raw-s'ngū-myrriang, namba uni
So ought (to)-make-merry and (to)-feel-glad, for this
 u-hymbu jong mi u lah-njap, bad im-kylla-let; u lah-k'ma-let,
younger-brother of thee he was-dead, and existed-again; he was-lost,
 bad jymmeo-kylla se-ju.'
and found-again him.'

[No. 4.]

MŌN-KHMĒR FAMILY.

KHASSI.

LYNG-NGAM DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(U Dohory Ropmay, 1900.)

Um-met ne tā-ha-jong tymma u jawmai.
What I at-the-time recollect the earthquake.

Yngkheit be jawmai tā-ha-thu-tak ha jong jut sōm dyn-no
Shook the earthquake just at time sharpening spear to-sell
 ha iw. Yngkheit kynsan. Ne tiang-dait ynnan bet. Ī-in prok
at market. Shook severe. I afraid much very. The-house all
 lah-lip. Njāp yn-ji. Tah khiaw kymiang ympait, met-met yn-ji.
fell. Died no-one. Only vessels earthen broke, anything(else) not.
 He-ymmot iāw bang njoh jet ja. Synsbih se iāw bang njoh ja.
At-night we eat got not food. Morning to us eat (was)-got food.
 He-ymmot iāw in hatyrna. Ynjai be slap kynsan, iāw jymbait prok.
At-night we slept outside. Fell the rain - heavily, we (were)-wet all.

SYNTENG OR PNAR.

This dialect is spoken over the greater part of the east of the District of the Khasi and Jaintia Hills, *i.e.*, in the Jaintia country. The number of speakers is estimated to be about 51,740. The following are the main points of difference between it and Standard Khassi. The word 'Pnar' means 'Dwellers of the Upper Hills' of the Jowai sub-division of the Khasi and Jaintia Hills District.

The **Vocabulary** differs mainly in pronunciation. Thus, we have *ē* for *ai*, give; *mo* for *māw*, stone; *wi* for *wei*, one; *bru* for *brīw*, man; *ba-sih*, for *ba-snīw*, bad; *Blāi* for *Blei*, God. There are not so many words peculiar to the dialect as in Lyng-ngam. With *Blāi* compare Lyng-ngam *Brei*, the Wār *Prāi*, and the Palaung *Prā*.

The **Pronunciation** is generally as in the Standard dialect, but attention must be called to the fact that the standard *ng* is sometimes represented by *nj*. This *nj* is sometimes represented by the letter *ñ*. Thus, *dinj* or *diñ*, for the Standard *ding*, fire. This *nj* or *ñ* is variously pronounced. Properly pronounced, it is a peculiar nasal, something like *n-ng*, but in some localities, where the speakers 'crunch' or 'munch' their words (owing to their habit of perpetually chewing betel), it has the sound of *nj* or *nji* (*i.e.*, *njy*, in which *y* has the English consonantal sound, and not the vowel-sound of Khassi). As explained above, the specimens and list of words represent the sound in two ways.

The **Order of words** is not so strict as in Standard Khassi. The pronoun which indicates the subject of the verb quite commonly follows it instead of (or as well as) preceding it, in this agreeing with the other dialects, but differing from the Standard.

As regards the **Articles**, they are the same as in the Standard dialect. It should, however, be noted that the article *i* is frequently used, not in a diminutive, but in a neuter sense. Thus, *i-bhah*, the portion; *ha i-tu i por*, at that time.

NOUNS.—The declension appears to be exactly the same as in the Standard dialect. The same prepositions are used. *Ie* is often used instead of *ia* (Wār has *ei*).

ADJECTIVES.—The adjectival prefix, *ba*, is the same as in the Standard. The following are examples of comparison,—

Ba-bhā, good.

Rap-bhā, better.

Bhā duh, best.

Bhā tam is also used for the superlative, as in the Standard. The comparative prefix *rap* also occurs in Wār.

PRONOUNS.—The Personal Pronouns are,—

	Singular.	Plural.
1st Person	<i>nga, ō</i>	<i>ngi, ī.</i>
2nd Person	<i>mē, mi</i>	<i>phi.</i>
3rd Person	<i>u</i> fem. <i>ka</i>	<i>ki.</i>

The *ō* of the first person very commonly means 'my.' Thus, *ki lok ō*, my friends. Similarly, in the second person, *u paiu mi*, thy brother. Again, for the third person,

ong u ha u-pa u, said he to the father his, he said to his father. This is not, however, peculiar to Synteng. The genitive prefix is often omitted in the Standard dialect.

The feminine form of the second person is not found in the specimens, but may be inferred from the plural *phi* to be *pha*, as in the Standard.

The **Demonstrative Pronouns** which I have noted are—

<i>u-ni</i>	corresponding to the Standard	<i>u-ne</i> ,	this.
<i>u-tu</i>	„	<i>u-to</i> ,	that (near).
<i>u-te</i>	„	<i>u-tai</i> ,	that (far).

The **Relative Pronoun** is *u-ba* or *u-wa*.

The **Interrogative Pronouns** are *u-i*, who? and *i-i*, what? corresponding to the Standard *u-ei*.

VERBS.—As already pointed out, the pronouns which indicate the subject, and also the subject when it is a noun, frequently follow, instead of preceding the verb.

The words meaning 'to be' are *man* and *em*. *Em* (compare the Standard *im*, to live), corresponds to the Standard *don*, and also means 'to have.' In the List of Words (Nos. 162, etc.) *hi* is suffixed to *em*. This is merely a participle of emphasis which may be attached to all verbs. Thus *lāi hi u*, he goes personally, corresponding to the Standard *u leit hi*. *Em* is used for both the present and the past tenses. It never takes the prefix *da* of the past tense.

The **Present Tense** is either the bare root-form, or else takes the prefix *wa*, as in *wa sympat ō*, I strike.

The **Past Tense** usually takes no prefix or suffix, and is therefore the same in form as the simplest form of the Present. Sometimes it takes the prefix *da*, which corresponds to the Standard *la*. Thus, *da bom ō* or *da shoh ō*, I struck, corresponding to the Standard *ngā la shoh*. *Dep*, meaning 'finished,' 'completed,' is sometimes added to *da*, see List of Words, Nos. 178, 186 and 193.

The sign of the **Future** is *u*, which is prefixed to the verb, as in *u sympat ō*, I shall strike; *u lāi ō sha u-pa*, will go I to the father, I will go to my father. The infinitive also takes *u* (corresponding to the Standard *ba'n*) as in *u pyn-dap*, (he desired) to fill. In both cases, this *u* corresponds to the Wār *jū*. *Yn* also occurs once in the parable in the first person plural of the Imperative; *to yn ia-bām ia-dih ia-kymen*, let us eat, drink, and be merry together.

[No. 5.]

MŌN-KHMĒR FAMILY.

KHAASI.

SYNTENG DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN I.

(U Kiri Dikhar, 1900.)

Em u-wi u-bru u-ba em ār ngut ki-khōn shynrang.
There-was one a-man who had two persons children male.

Te u-ba s'diāh ong u ha u-pa u, 'pa, ē noh
Then who youngest said he to father his, 'father, give away
i-bhāh ō kat i-ba toh ia nga. Te bhāh u ia ki
the-portion my whatever what falls to me. Then divided he to them
kat i-ba em i jong u. Ym būn sngi nai'te u-te u-ba
whatever what was the of him. Not many days thence that who
s'diāh lum lang u i jong u baroh, kat ba em, lāi wot
youngest gathered together he the of him all, whatever there was, went off
u sha i-wi i-shnong i-ba j'ngai: hei'te pyn-lut u kat i-ba em
he to one village which-(was) far: there wasted he whatever what was
i jong u ha i-leh sarong. Mynda lut baroh kat ba
it of him in doing proudly. When spent all whatever there
em, te poi u-snem ba'sih. Hei'te da duh u. Nei'te lāi
was, then came a-year bad. Then being in-want he. Then went
ia-soh u ba u-wi u-tre-shnong i-te i-thāw; te phāh
join he with one citizen of-that place; then sent
u u u-lāi share sniāng sha lūm. Te kwah u u-pyn-dap
he him to-go tend pigs to hills. Then desired he to-fill
ia-u-kypoh u da-u-skop u-ba jub bām ki-sniāng; te
the-belly his with-husk which usually ate the-pigs; then
ym em ba ē ia u. Te ynda khyrñiat jong-bru u ong u,
not there-was that give to him. Then when returned consciousness he said he,
'katnu ngut ki shakri u-pa ō ki-ba ioh pura i-ja
'how-many persons the servants the-father mine who get enough rice
be i-batam. Nga te sa iāp thyngan. U mihnōh ō u lāi
and the-over. I then shall die hungry. Will go-out(start) I will go
ō sha u-pa ioh u ong ō ha u, "Pa, nga da' leh pāp ō
I will father that will say I to him, "Father, I have done sin I
ia mē be-i ia i-hyneiñ; ym hoi de u khut mi ia-nga
against thee and-also against heaven; not fit any-more to call thou me

u-khōn mi; pyn-man nga kam u-wi-hi-eh u-shakri mi.”’ Te ieng wot
son thy; make me as one-only a-servant thy.”’ Then stood up
u te lāi u sha u-pa u. Te katba dang jing-ngāi u khajiak,
he then went he to father his. Then while being far he (a)-little,
iō wot u-pa u u sñiāw byrāi u, ia u phet u, te
saw as-soon-as the-father his him felt pity he, to him ran he, then
khynrup u u, te doh wot u u. Hei’te u-te u-khōn ong
seized he him, then kissed at-the-same-time he him. Then that the-son said
u ha u, ‘pa, nga da leh pāp ō ia i-b’neiñ bei haba iō mi;
he to him, ‘father, I have committed sin I against heaven and when sawest thou;
ym hoi” de u khut mi ia-nga u-khōn mi.’ Te u-pa u
not fit any-more to call thou me the-son thine.’ Then the-father his
nei’te ong u ha ki-shakri u, ‘lam ka-that kūp ka-ba bhā
thence said he to the-servants his, ‘bring a-cloth wearing which good
tam; pyn-kūp ia u pyn-dein ka-sahkti ha ka kti u, pyn-sap wa
most; dress to him decorate a-ring to a hand his, put with
ki-juta ha ki-kyjat u. To yn ia-bām ia-dih ia-kymen. Neibhah uni
the-shoes on the-feet his. Let to eat drink make-merry. For this
u-khōn ō u-ba da iap, da im wan u; u-ba da wīar, da shem
son my who was dead, was alive again he; who was lost, was found
wan u.’ Nei’te ia-kymen ki.
again he.’ Then together-joy they.

Ha i-te i-por u-khōn bahel em u ha lyngkha. Te katba dang
In that time the-son eldest was he in field. Then as still
la wan u, poi u hajan iung, sñiw u ie-i barūai, bashād.
was coming he, came he near house, heard he something singing dancing.
Te khut u ia u-wi na ki-shakri kylli u, ‘Ileh kamni?’ Te ong
Then called he to one of the-servants asked he, ‘Why thus?’ Then said
u ha u, ‘da wan u-paiu mi. U-pa mi khawai u neibhah
he to him, ‘was come the-brother thine. The-father thine feasted he for
ba da ioh-wan u u he-i shait he-i tram.’ Hei’te shrai
because has got-back he him in-his health in-his good-state.’ Then angry
wot u, te ym ben de u u p’siah hapoh iung. Nei’te
at-once he, then not agree any-more he to enter in house. Therefore
mih u-pa u, lana u u. Te ong u ha u-pa u, ‘iō,
came-out the-father his, entreated he him. Then said he to the-father his, ‘lo,
nga būn snem ba da sumar ō ia me, ym em ujuh tyngkhain ō
I many years that have taken-care I of thee, not have ever broken I
ie-i hukum mi; katte ileh ym juh ē mi ia nga tang i-wi
something order thine; yet also not ever gavest thou to me even one
i-khōn blang ileh, ioh u ia-sñiāw-bhā ō wa ki-lok ō.
a-young goat also, that to together-feel-good I with the-friends mine.

Kat-u-io-pathan du wa poi hi uni u-khōn mi u-ba pyn-ngam
In-spite-of-that as-soon-as that came only this the-son thine who plunged
 mē ha ki-kusbi, te ē khawai mi ie-i-bhāh u.' Nei'te
thy-(property) in the-harlots, then give feast thou for-sake his.' Then
 ong u, 'khōn, mē u-ba juh em shirup ba nga, kat i-ba em i
said he, 'son, thou who ever wast together with me, whatever what was that
 jong nga, du i jong mē don. Em kam u ia-rkhai ia-kmen i
of me, only it of thee all. There-is need to make-merry jolly we
 neibhah u-ni, u paiu mi u-wa da iap, da im wan u; u-ba da
for this, the brother thine who was dead, was alive again he; who was
 wiar, da shem wan u.'
lost, was found again he.'

[No. 6.]

MÖN-KHMĒR FAMILY.

KHASI.

SYNTENG DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(U Kiri Dikhar, 1900.)

I-wow kynmo ia u-kh'mi.

What recollect of the-earthquake.

Ha i-tu i-por ba-khai u-kh'mi, toh ha ka-sngi ka-ba iap ka-wi ka
In that the-time arose the-earthquake, fell in the-day(on) which died one a
 bru, bei wa hiar haroh u-slap. Te nga dang la-wan tlep bru wot ō.
woman, and (on-)which fell also the-rain. And I was came bury person just I.
 Te katda k'jam te bang dinj ō ha t'pāi hapoh iung, te duh
And because cold and warm fire I in hearth inside house, then only
 shibet donhi te mih wot ō sha dhari. Te sñiāw ō ba khih
little-time only and went-out just I to veranda. And felt I that rocking
 wer-wer kamwa khih u-kh'mi. Te ab bhā wot ō
slightly as shaking (or trembling) an-earthquake. And listened well just I
 sñiāw ō da rap jongheh, mih wot ō sha p'shem. Te du wa
felt I was more severe, went-out just I to front-of-house. And only that
 poi hi ō ha p'shem, khih wot jongheh-jongheh. Katwa
arrived only I in front-of-house, shook just severely-severely. Although
 io-luti u wiar, ileh sam khih
seeing-the-road (i.e., expecting) to cease, nevertheless more-and-more shook
 pathan jongheh. Hei'te te da tein sih ō, te har
notwithstanding severely. Then then was afraid very-much I, and although
 tein ileh dang rab em hi i-wa io-luti ie-i-wow wiar u. Te
afraid also there something was also the expectation for-to cease it. And
 mynda hāp hi-eh i-khlīh u atoskhana, te ong ō, 'i-ni te da leh u-Blāi
when fell down the-top a chimney, then said I, 'this then is doing God
 dajong sakhiat; myntu te ym dam de u ngam.'
with earnestness; now then not fail any-more to sink-down (the-world).'
 Katte te io-luti ō saduiei ba u ngam hi,
By-that-time then expected I only for that it will-sink only,
 klukne shapoh te dep iam ne.
swallowed-wholly inside then done for all.

For a free translation, see under Khasi (Standard).

WĀR.

This dialect of Khassi is spoken in the south-east corner of the District of the Khasi and Jaintia Hills, in the country between Jowai and Jaintiapur. The word *Wār* means valleys. To its east and north, we find Synteng, and, to its west and north-west, Standard Khassi. The estimated number of its speakers is 7,000.

This dialect differs much more from the standard than does Synteng. There is no fixed form of spelling, and it will be found in the specimens that there is little uniformity observed in writing the same word when it occurs more than once. The following are the principal points in which the dialect differs from Standard Khassi.

The **Vocabulary** frequently differs. Thus, we have *mi* for *wei*, one; *n̄ia* for *kjat*, a foot; *l'men* for *bniat*, a tooth, and many others. Even when a word is retained, it undergoes great changes. Thus, *ā* for *ār*, two; *tāi* for *kti*, a hand; *hūn* for *khūn*, a child; *sni* for *ing*, a house.

As regards **Pronunciation**, we should note the occurrence of the letter *ñ* or *nj*, which has been explained under the head of Synteng. Generally speaking the pronunciation of words is indefinite. Thus, we have both *jungai* and *sh'ngāi* meaning 'a day'.

The **Order of Words** is not so strictly observed as in the Standard dialect. The subject, and especially the pronoun indicating the subject, frequently follow the verb.

As regards '**Articles**,' the frequent use of the diminutive *i* as a neuter article should be observed. Thus, *i swah-'m*, the property of thee. *U*, *ka*, and *ki* are used as in the Standard dialect, but *i* is much oftener used for the plural (besides being used in the neuter singular) than *ki*.

NOUNS.—The prefix of the genitive is *jong* as in the Standard dialect, but it is very often omitted, as in *u trai-shnong ka-te ka-ri*, a citizen of that country.

For the Accusative-Dative, the prefix is *ei*, corresponding to the Standard *ia*, as in *ei-iē*, them or to them.

For the Dative, we have the Standard *ha* (also written *he*), and also *tu*, as in *tu madan*, (he sent him) to the fields.

The prefix *ti* is used in a great variety of meanings. Its proper use seems to be to denote the Ablative, as in *ti u-pa*, from a father; *u-mi ti ki-shakri*, one from (*i.e.*, of) the servants. But it is also used for the Locative, as in *a-ah u ti ka-lahi*, he was in the field; *dem u ti radang u*, he fell on his neck. Again it is used for the Dative, as in *ong u ti u-pa*, he said to the father.

(It is possible that this word is borrowed from some Tai language, in which *tī* is used as the prefix both of the Dative and of the Ablative.)

Adjectives.—The Adjectival prefix corresponding to the Standard *ba* seems to be *a* or *wa*. The following are examples of comparison,—

wa-ry-um, good.

rap ry-um, better.

ry-um tam, or *ry-um barē*, best.

The comparative prefix *rap* also occurs in Synteng.

PRONOUNS.—The **Personal Pronouns** are,—

	Singular.	Plural.
1st Person	<i>nga, nge, ñia, o, a</i>	<i>ēi, i.</i>
2nd Person	<i>em, ym, 'm</i>	<i>ēhi, hi.</i>
3rd Person	<i>ēw, u, iē.</i>	<i>iē, i.</i>

As regards the pronouns of the first person, *nga* is probably a slip of the pen by a writer accustomed to Standard Khassi for *nge*. Similarly, *a*, which occurs only once, and there means me (let me make merry with my friends), is evidently either a mistake for, or a by-form of, *o*. *O* and *i* both occur in Synteng under the forms *ō* and *ī*. For the second person, *em* and *ym* are evidently different ways of spelling (and perhaps pronouncing) the same word. The contracted form, *'m*, is very common, and has become a suffix meaning 'thy', as in *pa-'m*, written *pa'm*, thy father. As regards the third person, in every case in which *iē* occurs as a singular pronoun in the specimens, it is translated 'it'. It is probably a neuter pronoun, a contraction of *i-ēw*. On the other hand, however, the plural form *iē*, when it occurs in the specimens, always refers to human beings, and means 'them' (*ei-iē*, to them). It also may be a contraction of *i-ēw* (*i* being in this case the plural prefix).

The **Demonstrative Pronouns** which I have noted are *u-ne*, this, and *u-te*, that. The 'article,' of course, changes according to gender. In *ti te i hūn sni*, in that small house, the article is not prefixed to the pronominal termination.

The **Relative Pronoun** is *u-a, ka-a, i-a*, pl. *ki-a* or *i-a*, corresponding to the Standard *u-ba*, etc. *A* is sometimes written *wa*, thus, *u-wa*. After *i* it is sometimes written *ia*, as in *i-ia, ki-ia*.

The **Interrogative Pronoun** is *ai*, to which the appropriate article is prefixed according to gender.

VERBS.—The words meaning 'to be' are *man* and *ah*. The latter is the equivalent of the Standard *don* and also means 'to have'. *Te* is also used to mean 'was', but in the specimens it only occurs with the negative *pong*.

The **Present Tense** is formed by prefixing *a* to the root. Thus, *a-man o*, I am; *a-sympat 'm*, thou strikest. Compare the Synteng prefix *wa*. As already pointed out, the pronoun of the subject usually follows the verb. The *a* is sometimes omitted, so that we have the bare root as in the Standard dialect. Thus, *em u-a beh ah be ñia*, thou who always art with me.

The **Past Tense** takes the prefix *da* or *de*, as in *da choh nge*, I struck; *da pyn-lang*, collected; *da duk*, became poor; *de pyn-lut*, spent. Synteng also has *da*.

Instead of *da*, we also find *a*, as in *a-ah u ti ka-lahi*, he was in the field; *a-ai khawai u-pa 'm*, gave feast the father of thee, thy father gave a feast. In *a-da-wan u-bo-'m*, hath-come the brother of thee, thy brother hath come, we have both *a* and *da* to form the perfect. *A* is said to be the equivalent of the Standard *la*.

Often the prefix is omitted in this tense, as in *liā-u*, he went (to a far country).

The **Future Tense** is formed by prefixing *ju*, as in *ju sympat nge*, I shall strike. So we have *ju zeng nge*, I will stand; *ju liā nge*, I will go. Compare Synteng *u*.

The **Infinitive Mood** is formed by the same prefix. Thus, *hyng-eh tang ju-ba*, difficult even to eat; *ju hut hūn'm*, to call thy son; *ju-wan*, to come (into the house).

Ju appears to have the meaning of 'never' in the following phrases,—

Ah ju bōn sh'ngāi, there were not even many days.

Ah ju tympong nge, I never violated (thy command).

Ah ju-beh ai'm, thou hast never given.

Ju seems to be the equivalent of the Standard *jiw*, ever. See the remarks on the negative in Lyng-ngam.

Another negative is *pong*, as in,—

Ry-um iē te pong, good it was not (to call me thy son).

Henle te dam te pong ju ngem, now then failed was not to sink, *i.e.* (the world) will now certainly sink. In this sentence the *ju* is certainly the sign of the infinitive, as we see from the next line of the specimen.

We must, however, note that *pong* also means 'again', as in the phrase, 'was found again', which occurs twice in the parable, and in one place is *da toh pong ēw*, and in the other *da toh wan ēw*.

Yet another negative appears in line 3 of the parable, *ah hyn-ah, is not-is*, *i.e.*, everything. Compare the Mikir *kādō-kāvē*, what-is what-is-not, used in exactly the same sense. Mikirs (who speak a Tibeto-Burman language) live next to the Wār people, at the head-waters of the river Kopili.

[No. 7.]

MŌN-KHMĒR FAMILY.

KHAŚSĪ.

WĀR DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN I.

(U Kiri Dikhar, 1900.)

U-mi u-juprēw ah ar-bai i-hūn u. U-wa jiang ti ei-iē
One a-man had two-persons sons his. He-who younger from them
 ong u ti u-pa u, 'pa, ai noh i-bhah o i-ia harem
said he to the-father his, 'father, give away the-share mine that-which falls
 tu űia. Te bhāh u he ei-iē kat-a ah hyn-ah i jong ēw.
to me. Then divided he to them whatever is not-is that of him.

Ah ju bōn sh'ngāi ie u-te u-hūn u u-wa jiang da pyn-lang
Were not many days since that the-son his what younger was collecting
 u baroh, te liā-u sha ka-ri ka-a sh'ngūi, ti-te pyn-lut u
he all, then went-he to a-country which far, there spent he
 ite i jong-u ti kam hymman. Lah de pyn-lut u baroh poi ka-
that the his in deeds wicked. When has spent he all occurred a-
 snia-snem ka-a mia ti ka-te ka-ri. Te da duk u.
bad-year (famine) which great in that country. Then became poor he.

Te liā űiah-lok u ba u-mi u-trai-shnong ka-te ka-ri.
Then went make-friends he with one a-citizen that country.

Te ruh u ēw ju-liā sharui rñiang u tu madan. Te kwah u
Then sent he him to-go tend pigs he to fields. Then wished he
 ju-ba da i-te i-skop i-a ba ki-rñiang. Ah te u-wa ai ha ēw.
to-eat by those husks that ate the-pigs. No one who give to him.

Lah a kymmo jong-juprēw-u ong u, 'shi hymbow bai i-shakri
When he remembered his-manhood said he, 'how many persons servants
 u-pa ki-ia ah i-ba i-a hyng-eh tang ju-ba, kat űia űiang
father who have food which difficult (i.e. too-much) even to-eat, while I I-will
 iip tymphoh ti-ne. Ju zeng nge, ju liā nge sha u-pa, ju ong
die hungry here. Will stand I, will go I to the-father, will say
 nge ti ēw, "pa, da leh pāp nge ha em ba ha i-phliang. Ry-um
I to him, "father, have done sin I to thee and to heaven. Good
 iē te pong ju hut hūn'm ha űia. Pyn-man ha űia kaw mi u-shakri'm."
it was not to call son-thy to me. Make to me as one a-servant-thine."

Te zeng u, te liā u sha u-pa u. Te kata dang
Then stand (arise) he, then went he to the-father his. Then while still

sh'ngūi u, te 'mah u-pa u ēw; sah shep u ha ēw; te phet
far he, then saw the-father his him; felt pity he on him; then ran
 u, dem u ti radang u, te doh u ēw. U-te u-hūn ong u
he, fall he on neck his, then kissed he him. That son said he
 ti ēw, 'pa, da leh pāp o ha i-phliang ba ti 'mat'm,
to him, 'father, have done sin I to heaven and to face-thine,
 ry-um iē te pong ju hut hun'm ha ñia.' Te u pa u ong u
good it was not to call son-thy to me.' Then the father his said he
 ha i-shakri u, 'nam i-dīa i-a ry-um tam, pyn-kūp ha ēw;
to the-servants his, 'bring a-cloth which good most, clothe upon him;
 pyn-phin bei ksah-tai ti tai u, bei juta ti nia u. To ñia-ba
put-on also ring on hand his, and shoes on feet his. Let eat-together
 ñia-kymen i, katma u-ne u-hūn nge u-wa da iip, da py-em pong; u
make-merry-together us, because this son mine who was dead, was alive again; he
 u-wa da wiar, da toh pong ēw.' Te da ñia-leh k'men iē.
who was lost, was found again him.' Then was make merry they.

Ti ka-te ka-por u-hūn rongbah jong ēw a-ah u ti ka-lahi. Ti ka-por
At that time the-son elder of his was he on the-field. At the-time
 kah wan poi u ti-jan sni, sah u hah i rūoi be kazai. La-tite hut
as came arrived he to-near house, heard he of a song and dance. Then called
 u kin u-mi ti ki-shakri thui u, 'i-ai i-ah ni iē kätte-kätte?' Ong u ti
he only one from the-servants asked he, 'what were doing they so-much?' Said he to
 ēw, 'a-da-wan u-bo'm, bei a-ai khawai u-pa'm poi u-
him, 'has-come the-brother-thine, and gave feast the-father-thine came the
 para'm dei a hīah dei u-py-em.' Lah tite kiāt, u-wen
brother-thine in good health in the-life.' Then there angry, he-would-not
 u-te ju wan shapoh sni. Lah i-te shloh u-pa u nubar,
he-then to come in house. After that came-out the-father his outside,
 la-na-lahon u ēw. Te ong u ti u-pa u, 'mah, shi kat-te snem
entreated he him. Then said he to the-father his, 'see, all these years
 shakri nge ha em; ah ju tympung nge ha i-hukum i jong
served I to thee; have never violated I to a-order any of
 em ti kañiah kañiah ka-por; ah jubeh ai'm ha ñia tang u
thee at any any a-time; hast never given-thou to me even a
 hūn-blāng be ha di a ju ñiah-sah-syor bei lok nge. Pynban duh
kid even to let me to make-merry with friends mine. Yet just
 a wan hi u-ne u-hūn'm u-wa pyn-lut ha i-swah'm ti ki
as came only this the-son-thine who spent of the-property-thine to the
 kusbi, em ai khawai pynban ym ha i-bhah u.' Lah i-te ong
harlots, thou gavest feast yet thou for sake his.' After that said
 u ha ēw, 'O hūn, em u-a beh ah bei ñia kat i-wa ah i
he to him, 'O son, thou who always art with me as what-(I) have that

jong ñia i-te i jong em. Ah kam ha-ēi ju ñia-leh k'men i, bei
of me that is of thee. There-is need for-us to make merry us, and
 ju sah-syor i. Mah, u-ne u-para'm u-ba da iip, te hynle
to be-glad we. See, this the-brother-thine who was dead, but now
 da py-em pong u; da wiar u, te da toh wan ēw.'
is alive again he; was lost he, then was found again him.'

MŌN-KHMĒR FAMILY.

KHASSI.

WĀR DIALECT.

(DISTRICT, KHASI AND JAINTIA HILLS.)

SPECIMEN II.

(U Kīri Dikhar, 1900.)

I-a ju-kymmo ha u-kh'mai.
What to-recollect about the-earthquake.

Ti ka-te ka-por a-how u-kh'mai toh ti ka-jungai ka-a iip ka-mi
At that time arose the-earthquake fell in the-day which died one
ka-juprēw, ba alah bow slai. Te ñia dang wan tep juprēw
she-person, and fell with rain. And I was coming-(from) burying person
bet nga. Katda kjam iē, te rang shmen nge ti twui shapoh
also I. Because cold it, then warm fire I near hearth inside
sni. Te shiwiat hi-iē te shloh bet nge sha mukyndep. Te sah nge
house. Then little-time only then went-out just I to veranda. Then felt I
akhing did-did, kai-a khing u-khmai. Te sah diam bet nge, te
trembling slightly, as-if tremble the-earthquake. And listened well then I, then
sah nge de rap jongheh iē; shloh bet nge sha nudwar. Te poi bet
felt I with more severe it; went just I to courtyard. Then arrived just
nge nudwar, khiih bet iē jongheh jongheh. Kat amah-rhen a-ju wiar
I courtyard, shake just it severely severely. Although expect to cease
ube niang khing iē jongheh. Lah tite te da k'tiang dhep
nevertheless more-and-more shook it severely. After that then was afraid much
nge. Hor, be-a ktian be, dang rēp āh hi iē ia mah-rhen hah i-a
I. Although, with fear also, there something was also it to expectation for what
ju-wiar u. Te lah-ada harem i-khliah atoskhana. Te ong nge, 'i-ne
will-cease it. Then after fell a-top chimney. Then said I, 'this
te da-lieh u-Prāi dei-jong-shynnam.' Henle te dam te-pong ju-ngem.'
then did God with-earnestness.' Now then ailed was-not to-sink.'
Katte te mah-rhen nge du hah i ju-ngem hai kluk-ne shapoh te
At-that-(time) then expected I only that it to-subside in wholly inside then
dep iē iam-ne.
done it for-all.

For a free translation see under Khassi (Standard).

STANDARD LIST OF WORDS AND SENTENCES IN KHASI

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
1. One	Wei, shi	Waw, shi	Wi, shi
2. Two	Ār	Ār-re or ā-re	Ār
3. Three	Lāi	Lai-re	Lē
4. Four	Sāw	Sāw-re	Sō
5. Five	San	San-de	San
6. Six	Hinriw	Hyrrew-re	Ynru
7. Seven	Hinniew	Hynnju-re	Ynñiaw
8. Eight	Phrā	Phrā-re	Phrā
9. Nine	Khyndāi	Khondai-re	Khyndē
10. Ten	Shi-phew	Shi-phu	Shi-phāw
11. Twenty	Ār-phew	Ār-phu	Ār-phāw
12. Fifty	San-phew	San-phu	San-phāw
13. Hundred	Shi-spah	Shi-spāh	Shi-spah
14. I	Ngā	Ne	Nga, ō
15. Of me	Jong ngā	Jong ne, am ne, am-nam ne, amb ne.	Jong nga, ō
16. Mine	Jong ngā	Jong ne	Jong nga
17. We	Ngi	Bīāw, iāw	Ī, ngi
18. Of us	Jong ngi	Jong iāw, am-nam iāw	Jong ī
19. Our	Jong ngi	Jong iāw	Jong ī
20. Thou	Mē, fem. phā	Ba-mi, mi, mei	Mē, mi
21. Of thee	Jong mē	Jong mi, am mi, am-nam mi.	Jong mē, mi
22. Thine	Jong mē	Jong mi	Jong mē, mi
23. You	Phi	Phīāw	Phi
24. Of you	Jong phi	Jong phīāw, nam phīāw	Jong phi

AND OTHER MON-KHMER LANGUAGES.

Khasi (Wār).	Palaung (and other Môn-Khmér Languages).	English.
Mi, shi	Hle, (<i>in composition</i> , se) .	1. One.
Ā	Ā (<i>Riang</i> , k-ār) . .	2. Two.
Lāi	We (<i>Wa</i> , lai)	3. Three.
Zia	Phōn	4. Four.
Zan	Phan (<i>Mōn</i> , pa-sōn) . .	5. Five.
Throw	Taw (<i>Mōn</i> , kā-rao) . .	6. Six.
Hynthlāi	Pu	7. Seven.
Hympyā	Ta (<i>Riang</i> , pre-ta) . .	8. Eight.
Hynshyāi	Tim, 'ntim, (<i>Stieng</i> , kin)	9. Nine.
Shi-phui	Kō, se-'kūr	10. Ten.
Ār-phui	A-kūr, (<i>Riang</i> , ār-kall) .	11. Twenty.
Zan-phui . . . .	.....	12. Fifty.
Shi-swāh	U-pai-ya, se-par-yar . .	13. Hundred.
Ñia, nge, o	Ao	14. I.
Jong ñia, etc. . . .	.....	15. Of me.
Jong ñia, etc. . . .	.....	16. Mine.
Ē-i, i	Ye	17. We.
Jong ē-i . . . .	.....	18. Of us.
Jong ē-i . . . .	.....	19. Our.
Em	Mai, mi	20. Thou.
Jong em, 'm . . . .	.....	21. Of thee.
Jong em, 'm . . . .	.....	22. Thine.
Ēhi, hi	Pe	23. You.
Jong ēhi . . . .	.....	24. Of you.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
25. Your	Jong phi	Jong phäw	Jong phi
26. He	U	Ju, u-ju	U
27. Of him	Jong u	Jong ju, nam ju, am ju	Jong u
28. His	Jong u	Jong ju	Jong u
29. They	Ki	Kiw	Ki
30. Of them	Jong ki	Jong kiw, nam kiw	Jong ki
31. Their	Jong ki	Jong kiw	Jong ki
32. Hand	Ka kti	Ktei	Ka kti
33. Foot	Ka kjat, kyjat, slajat	K'jat	Ka kjat, kyjat
34. Nose	Ka khmut	Leo-'mut	Ka khmut
35. Eye	Ka khmat	Kh'mat	Ka khmat
36. Mouth	Ka shintur	Lymor	I ktiën
37. Tooth	Ka bniat	Moiw	Ka l'mien
38. Ear	Ka shkôr	Lykur	Ka shkôr
39. Hair	U shniuh	Shujek	U shniuh
40. Head	Ka khlih	Khlih	I khlih
41. Tongue	U thyllied	Thylloid	U thyllij
42. Belly	Ka kypoh	Khlaw	U kypoh
43. Back	Ka ingdong	Phat	I ryngkhih
44. Iron	U nar	Lymon	U nar
45. Gold	Ka ksiar	'Siar	I ksiar
46. Silver	Ka rupa	Rupa	I rupa
47. Father	U kpa	Pä	U pa
48. Mother	Ka kymi	G'maw, 'bei, kybei	Ka bei
49. Brother	U para	Hymmin (<i>elder</i>), hymbu (<i>younger</i>). . . .	U päü, bäü
50. Sister	Ka para	<i>Ditto, ditto</i>	Ka päü, bäü
51. Man	U briw	Breo, kohrang, korang (<i>i.e. male</i>). . . .	U bru

Khasi (Wār).	Palung and other M'n-Khmer La-guag(s).	English.
Jong ēhi . . . . .	.....	25. Your.
U	An, (<i>Riang</i> , hu)	26. He
Jong ēw . . . . .	.....	27. Of him.
Jong ēw . . . . .	.....	28. His.
Ei iē	I, ke-dei (<i>Riang</i> , ku)	29. They.
Jong ei-iē . . . . .	.....	30. Of them.
Jong ei-iē . . . . .	.....	31. Their.
Ka tāi	Tai, ka-ba-tai	32. Hand.
Ka nīa	Jan	33. Foot.
U myrkong	Kadong-mu (<i>Mōn</i> , mu)	34. Nose.
Ka māt	Ngai (<i>Mōn</i> , mut)	35. Eye.
I t'kong	Mwe	36. Mouth.
Ka l'men	Rang	37. Tooth.
Ka tarang	Hōk	38. Ear.
U sah-khliah ¹	Hūk-ken	39. Hair.
U khliah	Ken	40. Head.
U khliit	Hsā-tā	41. Tongue.
U 'poh	Wat (<i>Riang</i> , kiung)	42. Belly.
U tympong . . . . .	.....	43. Back.
U nar	Lhak (<i>Riang</i> , lir)	44. Iron.
I ksi	Khyi, kri (<i>Wa</i> , hsari)	45. Gold
I rupa	Rōu	46. Silver.
U pa	Kōn (<i>Riang</i> , pa)	47. Father.
Ka māi	Mā (<i>Mōn</i> , a-mai)	48. Mother.
U para, u bo (<i>younger</i>)	Pi (<i>elder</i>), wa (<i>younger</i>), bwi (<i>younger</i>).	49. Brother.
Ka para	Pi ipān (<i>elder</i>), wa ipān, bwi pān (<i>younger</i>)	50. Sister.
U juprēw	Imai (<i>male</i>), (<i>Riang</i> , ke- ramē).	51. Man.

¹ Lit. 'that which grows on the head'; the Palung seems to have the same meaning.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng)
52. Woman	Ka brīw, ka kynthēi	'Rāw-k'māw	Ka bru, ka kynthāi
53. Wife	Ka tynga	Konthāw	Ka shkāw
54. Child	I khūn	Khōndīnj	I khōn
55. Son	U khūn	Khōn kohrang	U khōn
56. Daughter	Ka khūn	Khōn 'rāw-k'māw	Ka khōn
57. Slave	U mrāw	Mrāw	U brō
58. Cultivator	U nongrep, u barep	Re-ryn-nāw	U barep
59. Shepherd	U nong-āp langbrot	U reo-njang-langbrot	U sharē (<i>one who pastures</i>)
60. God	U Blei	Blei or brei	U Blāi
61. Devil	U ksūid	Ksoid	U hlāi-basih (<i>i.e., wicked god</i>).
62. Sun	Ka sngi	Sngei	Ka sngi
63. Moon	U bynai	B'ni	U b'nāi
64. Star	U khlūr	Khlōr	U khlūr
65. Fire	Ka ding	Doinj	I diñ, dinj
66. Water	Ka ūm	Gūm	Ka ūm
67. House	Ka ing	Īnj	I iung
68. Horse	U kulai	Gura	U kulē
69. Cow	Ka massi	Masseo	Ka massi
70. Dog	U ksew	Ksū, 'sū	U ksāw
71. Cat	Ka miaw	Miāw	Ka miaw
72. Cock	U sīar, u 'iar	'Iar rangbah	U sīar
73. Duck	Ka hān	Tau kiap	Ka rapasa
74. Ass	Ka kadda	Kadda	Ka kadda
75. Camel	Ka ut	Ut, ud	Ka ut
76. Bird	Ka sim	Sim	Ka sim
77. Go	Leit	Dih	Lāi
78. Eat	Bām	Bang	Bām

Khassi (Wār).	Palauug (and other Mōn-Khmēr Languages).	English.
Ka juprēw, ka hynthāi	I-pān, (Wā, rapōn) (<i>Khu-mūk</i> , sim-kūn; (<i>Mōn</i> , brao).	52. Woman.
Ka khynang	Pyi, (<i>Khu-mūk</i> , tum-kaw).	53. Wife.
I hūn	I-det, (<i>Kha-mūk</i> , khawn), (<i>Anamese</i> , kon).	54. Child.
U hūn	Kawn i-mai	55. Son.
Ka hūn	Kawn i-pan, (Wā, kawu rapōn).	56. Daughter.
U ma . . . .	.....	57. Slave.
U wakhih . . . .	.....	58. Cultivator.
U sharui	I-hyaing-māk (<i>cowherd</i>) .	59. Shepherd.
U Prāi	Pārā, Prā	60. God.
U prāi dheb	Kānām	61. Devil.
Ka jungai, ka sh'ngāi	Se-ngai	62. Sun.
U p'nui	Pa-kyo (<i>Khmēr</i> , phkāy) .	63. Moon.
U khlashmen	Hsa-man. sā-main	64. Star.
I sh'men	Lakwai, (Wā, ngo), (<i>Bahnar</i> , uing).	65. Fire.
Ka ām	Em, ōm	66. Water.
I sni	Gang, (Wā, nyè), (<i>Mōn</i> , nhyi).	67. House.
U kurui	Imbyang	68. Horse.
Ka massow	Māk, mi (<i>cow</i>), mi-rasū (<i>bull</i>).	69. Cow.
U ksā	Hsao, (<i>Mōn</i> , khla)	70. Dog.
Ka miaw	A-myao	71. Cat.
U sei	Ior. (<i>Riang</i> , yer-reng), (<i>Kha-mūk</i> , yer).	72. Cock.
Ka rapasa	Pyit (<i>a Shān word</i>)	73. Duck.
Ka kadda . . . .	.. ...	74. Ass.
Ka ut . . . .	.....	75. Camel.
Ka ksem	Hsim, sim	76. Bird.
Liā	Hao, (<i>Riang</i> , lan)	77. Go.
Ba	Hawm	78. Eat.

English.	Khasi (Standard).	Khasi (L.y. g-ngam).	Khasi (Synteng).
79. Sit	Shong	Machong	Chong, shong
80. Come	Wan, alle (<i>interjectional</i>) . .	Nei	Wan, alê (<i>interjectional</i>) . .
81. Beat	Shoh, sympat	Rip	Shoh, bom. sympat
82. Stand	Ieng	Njeng	Ieng
83. Die	Iap	Njyn-uap, njiap, or njap . .	Iap
84. Give	Âi	Ai	ci
85. Run	Phet, mareh	Mahir	Phet
86. Up	Ha neng, ha jrong, sha neng	Ta-hymnyng	Ha reinj
87. Near	Ha jau	Ha j'ngan	Ha jan
88. Down	Ha rum, sha rum	Ha rum	Sha wah
89. Far	Jing-ngai	J'ng-ugi	J'ngai
90. Before	Ha khymat, ha shiwa	Yliang, ha kh'mat	Ha phrang
91. Behind	Ha din, sha din	Bandon	Ha din
92. Who	Uba (<i>relative</i>), u ei? (<i>interrogative</i>).	U-iet	Uba u i?
93. What	Ka ei, aiuh?	Met	Ka i
94. Why	Balei	Raw met	Ileh
95. And	Bad	Bad	Ba, haroh
96. But	Hinrei	Namba	Mei'te
97. If	Lada . . . .	.....	Lada
98. Yes	Ha-oid	Ha-aw	O
99. No	Em	Yn-ji	Ohe
100. Alas	Jā	Hy-ne-nangnginc	Jā
101. A father	U kypa	U pa	U pa
102. Of a father	Jong u kypa	Jong pa, am pa	Jong u 'pa
103. To a father	Sha u kypa	Hanam pa, tuam pa, he (<i>or</i> Sha u 'pa hy) pa.	. . . .
104. From a father	Na u kypa	Nam pa	Na u 'pa
105. Two fathers	Ar-ngut ki k'pa	Pa a'-ngut, ar-ngut ki k'pa . .	Ar-ngut li 'ba

Khasi (Wār)	Palaung (and other Mōn-Khmēr Languages).	English.
Shkea	Mōng	79. Sit.
Wan, alē	De	80. Come.
Choh, sympat	Ma	81. Beat.
Zeng	Jāng	82. Stand.
Īp	Yam	83. Die.
Ai . . . .	.....	84. Give.
Phet	(Wa, pèrayè)	85. Run
Nu th'mun . . . .	.....	86. Up.
Ti jan	Indāw	87. Near.
Sha rem . . . .	.....	88. Down.
Sh'ngūi	Dōng (Mōn, za-ngo-ā), (Bahnar, hangai), (Anamese, ngai), (Khmer, chhngāy), (Lemet, sngay).	89. Far.
Ti phrang	I-ai	90. Before.
Di trāi	I-pan	91. Behind.
U ba . . . .	.....	92. Who.
Ka ai . . . .	.....	93. What.
Ai ni . . . .	.....	94. Why.
Ba . . . .	.....	95. And.
Lah-ē . . . .	.....	96. But.
Nē-mē . . . .	.....	97. If.
He-i . . . .	.....	98. Yes.
Hoh . . . .	.....	99. No.
O-māi . . . .	.....	100. Alas.
U pa . . . .	.....	101. A father.
Jong u 'pa . . . .	.....	102. Of a father.
Tu u 'pa . . . .	.....	103. To a father.
Ti u 'pa . . . .	.....	104. From a father.
Ār-bai i 'pa . . . .	.....	105. Two fathers.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
106. Fathers . . .	Ki k'pa . . .	Pa . . .	Ki 'pa . . .
107. Of fathers . . .	Jong ki k'pa . . .	Jong pa . . .	Jong ki 'pa . . .
108. To fathers . . .	Sha ki k'pa . . .	Hanam pa, tnam pa . . .	Sha ki 'pa . . .
109. From fathers . . .	Na ki k'pa . . .	Am-nam pa . . .	Na ki 'pa . . .
110. A daughter . . .	Ka khün . . .	Khôn 'râw-k'mâw . . .	Ka khôn . . .
111. Of a daughter . . .	Jong ka khün . . .	Jong khôn 'râw-k'mâw . . .	Jong ka khôn . . .
112. To a daughter . . .	Sha ka khün . . .	Hanam (or tnam) khôn 'râw-k'mâw . . .	Sha ka khôn . . .
113. From a daughter . . .	Na ka khün . . .	Am-nam khôn 'râw-k'mâw . . .	Na ka khôn . . .
114. Two daughters . . .	Ār-ngut ki khün kynthai . . .	Ār-ngut khôn 'râw-k'mâw . . .	Ār-ngut ki khôn kynthai . . .
115. Daughters . . .	Ki khün kynthai . . .	Tah khôn 'râw-k'mâw . . .	Ki khôn kynthai . . .
116. Of daughters . . .	Jong ki khün kynthai . . .	Jong khôn 'râw-k'mâw . . .	Jong ki khôn kynthai . . .
117. To daughters . . .	Sha ki khün kynthai . . .	Hanam (or tnam) khôn 'râw-k'mâw . . .	Sha ki khôn kynthai . . .
118. From daughters . . .	Na ki khün kynthai . . .	Am-nam khôn 'râw-k'mâw . . .	Na ki khôn kynthai . . .
119. A good man . . .	U brîw babhâ . . .	Breo re-myrriang . . .	U brû babhâ . . .
120. Of a good man . . .	Jong u brîw babhâ . . .	Jong u breo re-myrriang . . .	Jong u brû babhâ . . .
121. To a good man . . .	Sha u brîw babhâ . . .	Hanam (or tnam) breo re- myrriang . . .	Sha u brû babhâ . . .
122. From a good man . . .	Na u brîw babhâ . . .	Am-nam breo re-myrriang . . .	Na u brû babhâ . . .
123. Two good men . . .	Ār-ngut ki brîw babhâ . . .	Ār-ngut (or ā'-ngut) breo re- myrriang . . .	Ār-ngut ki brû babhâ . . .
124. Good men . . .	Ki brîw babhâ . . .	U breo re-myrriang . . .	Ki brû babhâ . . .
125. Of good men . . .	Jong ki brîw babhâ . . .	Jong u breo re-myrriang . . .	Jong ki brû babhâ . . .
126. To good men . . .	Sha ki brîw babhâ . . .	Hanam (or tnam) breo re- myrriang . . .	Sha ki brû babhâ . . .
127. From good men . . .	Na ki brîw babhâ . . .	Am-nam breo re-myrriang . . .	Na ki brû babhâ . . .
128. A good woman . . .	Ka kynthai babhâ . . .	'Râw-k'mâw re-myrriang . . .	Ka kynthai ka babhâ . . .
129. A bad boy . . .	U khynnah basniw . . .	Khōndinj khōn-kohrang re- kyncha . . .	U khynnah basih . . .
130. Good women . . .	Ki kynthai babhâ . . .	'Râw-k'mâw re-myrriang . . .	Ki kynthai ki babhâ . . .
131. A bad girl . . .	Ka khynnah basniw . . .	Khōndinj 'râw-k'mâw re- kyncha . . .	Ka khynnah ka basih . . .
132. Good . . .	Babhâ . . .	Re-myrriang . . .	Babhâ . . .

Khasi (Wâr).	Palaung (and other Môn-Khmêr Languages).	English.
I 'pa	106. Fathers.
Jong i 'pa	107. Of fathers.
Tui'pa	108. To fathers.
Ti i 'pa	109. From fathers.
Ka hûn	110. A daughter.
Jong ka hûn	111. Of a daughter.
Tu ka hûn	112. To a daughter.
Ti ka hûn	113. From a daughter.
Ār-bāi i hûn hynthāi	114. Two daughters.
I hûn hynthāi	115. Daughters.
Jong i hûn hynthāi	116. Of daughters.
Tu i hûn hynthāi	117. To daughters.
Ti i hûn hynthāi	118. From daughters.
U juprêw ryum	119. A good man.
Jong u juprêw ryum	120. Of a good man.
Tu u juprêw u wa-ryum	121. To a good man.
Ti u juprêw u wa-ryum	122. From a good man.
Ār-bāi ki juprêw ki wa-ryum	123. Two good men.
I juprêw ryum	124. Good men.
Jong i juprêw ryum	125. Of good men.
Tu i juprêw ryum	126. To good men.
Ti i juprêw ryum	127. From good men.
Ka hynthāi ka wa-ryum	128. A good woman.
U hymbo u wa-hymman	129. A bad boy.
I hynthāi i wa-ryum	130. Good women
Ka hymbo ka hymman	131. A bad girl.
Ryum	132. Good.

En. lish.	Khassi (Standard).	Khassi (Lyng-ngam).	Khassi (Synteng)
133. Better . . .	Kham bhā . . .	Mai-myrriang . . .	Rap bhā . . .
134. Best . . .	Bhā tam . . .	U re-myrriang khynnang .	Bhā duh . . .
135. High . . .	Jerong . . .	J'rong . . .	Jrong . . .
136. Higher . . .	Kham jerong . . .	Mai j'rong . . .	Rap jrong . . .
137. Highest . . .	Jerong tam . . .	U re-j'rong khynnang .	Jrong duh . . .
138. A horse . . .	U kulai . . .	Gura korang . . .	U kulē . . .
139. A mare . . .	Ka kulai . . .	Gura konthāw . . .	Ka kulē . . .
140. Horses . . .	Ki kulai . . .	Gura korang met . . .	Ki kulē . . .
141. Mares . . .	Ki kulai kynthei . . .	Gura konthāw met . . .	Ki kulē kynthāi . . .
142. A bull . . .	U massi shinrang . . .	Masseo kymbah . . .	U massi shinrang . . .
143. A cow . . .	Ka massi kynthei . . .	Masseo konthāw . . .	Ka massi kynthāi . . .
144. Bulls . . .	Ki massi shinrang . . .	Masseo kymbah met . . .	Ki massi shinrang . . .
145. Cows . . .	Ki massi kynthei . . .	Masseo konthāw met . . .	Ki massi kynthāi . . .
146. A dog . . .	U ksew . . .	'Sū korang . . .	U ksāw . . .
147. A bitch . . .	Ka ksew . . .	'Sū konthāw . . .	Ka ksāw . . .
148. Dogs . . .	Ki ksew . . .	'Sū korang met . . .	Ki ksāw . . .
149. Bitches . . .	Ki ksew kynthei . . .	'Sū konthāw met . . .	Ki ksāw kynthāi . . .
150. A he goat . . .	U blang . . .	'Lang korang . . .	U blang . . .
151. A female goat . . .	Ka blang . . .	'Lang konthāw . . .	Ka blang . . .
152. Goats . . .	Ki blang . . .	'Lang met . . .	Ki blang . . .
153. A male deer . . .	U bythong (<i>sambhar</i>), u skei (<i>barking deer</i>).	Skāw korang (<i>barking-deer</i>)	U bythong . . .
154. A female deer . . .	Ka bythong . . .	Skāw konthāw . . .	Ka bythong . . .
155. Deer . . .	Ki bythong . . .	Skāw . . .	Bythong . . .
156. I am . . .	Nga long . . .	Ne re . . .	Nga man . . .
157. Thou art . . .	Me long . . .	Mi re . . .	Mē man . . .
158. He is . . .	U long . . .	U-ju re . . .	U man . . .
159. We are . . .	Ngi long . . .	Biāw re . . .	Ngi man . . .

Khassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Rap ryum	133. Better.
Ryum tam, barē	134. Best.
Nu-karong	135. High.
Rap karong	136. Higher.
Karong tam, barē	137. Highest.
U kurui	138. A horse.
Ka kurui	139. A mare.
I kurui	140. Horses.
I kurui hynthāi	141. Mares.
U massow	142. A bull.
Ka massow	143. A cow.
I massow tyrmāi	144. Bulls.
I massow hynthāi	145. Cows.
U ksīa	146. A dog.
Ka ksīa	147. A bitch.
I ksīa	148. Dogs.
I ksīa hynthāi	149. Bitches.
U blang	Be (a goat) . . .	150. A he goat.
Ka blang	151. A female goat.
I blang	152. Goats.
U bythong	Tūng (a deer) . . .	153. A male deer.
Ka bythong	154. A female deer.
Bythong	155. Deer.
Aman-o	156. I am.
Aman-'m	157. Thou art.
Aman-u	158. He is.
E-i aman-i	159. We are.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
160. You are	Phi long	Phīāw re	Phi man
161. They are	Ki long	Kiw re	Ki man
162. I was	Nga la long	Ne im let	Em hi ō
163. Thou wast	Me la long	Mei'm let, mi'm let	Em hi mi
164. He was	U la long	U-ju im let	Em hi u
165. We were	Ngi la long	Bīāw im let	Em hi i
166. You were	Phi la long	Phīāw im let	Man hi phi
167. They were	Ki la long	Kiw im let	Man hi ki
168. Be	Long	Meit	Man, em
169. To be	Ba'n long	Hat meit	U (ia) em
170. Being	Da long, ba long	[Im] (?), [dang im] (?)	Dei wa
171. Having been	Ynda la long, haba la long	[Lah im let] (?)	Ha ba da
172. I may be	Nga lah ba'n long	Ne lah meit myrriang let	Jan em hi ō
173. I shall be	Nga'n long . . . .	.....	U em ō
174. I should be	Ka dei ba nga'n long	Ne dāw ban long	Em kām
175. Beat	Shoh	Rip	Sympat
176. To beat	Ba'n shoh	Rip munjia	U sympat
177. Beating	Da shoh, ba shoh . . . .	.....	Ba sympat
178. Having beaten	Ynda la shoh, haba la shoh	Lah rip let	Da dep sympat
179. I beat	Nga shoh	Ne rip	Wa sympat ō
180. Thou beatest	Me shoh	Mi rip	Wa sympat mi
181. He beats	U shoh	U-ju rip	Wa sympat u
182. We beat	Ngi shoh	Rip bīāw	Wa sympat i
183. You beat	Phi shoh	Rip phīāw	Wa sympat phi
184. They beat	Ki shoh	Rip kiw	Wa sympat ki
185. I beat (<i>Past Tense</i>)	Nga la shoh	Ne rip let	Da bom ō
186. Thou beatest (<i>Past Tense</i>). . . .	Me la shoh	Mi rip let	Da dep bom mi

Kbassi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Ēhi aman-hi	160. You are.
Aman-ic	161. They are.
Ah-he-nge	162. I was.
Ah'm-y	163. Thou wast.
Ah ha u	164. He was.
Ah hi i	165. We were.
Ah hi hai	166. You were.
Ah hi iē	167. They were.
Man, ah	168. Be.
Ju man or ju ah	169. To be.
De-ia	170. Being.
Kat a da	171. Having been.
Eh nge ju ah	172. I may be.
Ju ah ō	173. I shall be.
Ah kam ju-man	174. I should be.
Sympat	175. Beat.
Ju sympat	176. To beat.
A sympat	177. Beating.
Da dep sympat	178. Having beaten.
A sympat ō	179. I beat.
A sympat'm	180. Thou beatest.
A sympat u	181. He beats.
A sympat i	182. We beat.
A sympat hi	183. You beat.
A sympat-ic	184. They beat.
Da choh nge	185. I beat (<i>Past Tense</i>).
Da dep choh'm	186. Thou beatest (<i>Past Tense</i>).

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
187. He beat (<i>Past Tense</i>) .	U la shoh . . .	U-ju rip let . . .	Da bom u . . .
188. We beat (<i>Past Tense</i>) .	Ngi la shoh . . .	Biāw rip let . . .	Da bom i . . .
189. You beat (<i>Past Tense</i>) .	Phi la shoh . . .	Phīāw rip let . . .	Da bom phi . . .
190. They beat (<i>Past Tense</i>) .	Ki la shoh . . .	Kiw rip let . . .	Da bom ki . . .
191. I am beating . . .	Nga dang shoh . . .	Ne dang rip . . .	Dang sympat o . . .
192. I was beating . . .	Nga la dang shoh . . .	Ne dang rip nan . . .	Haba dang sympat o . . .
193. I had beaten . . .	Nga la lah shoh . . .	Ne rip let . . .	Da dep sympat o . . .
194. I may beat . . .	Nga lah ba'n shoh . . .	Ne rip jam . . .	Ie hi o u sympat . . .
195. I shall beat . . .	Nga-'n (ngan) shoh . . .	Ne rynip . . .	U sympat o . . .
196. Thou wilt beat . . .	Me'n shoh . . .	Ma-mi rip . . .	U bom mi . . .
197. He will beat . . .	U'n shoh . . .	U-ju rynip, holch rynip . . .	U bom u . . .
198. We shall beat . . .	Ngi'n shoh . . .	Rip biāw, iāw rynip . . .	U bom i . . .
199. You will beat . . .	Phi'n shoh . . .	Phīāw rip . . .	U bom phi . . .
200. They will beat . . .	Ki'n shoh . . .	Kiw rynip . . .	U bom ki . . .
201. I should beat . . .	Ka dei ba nga'n shoh . . .	Ne dāw rynip . . .	Em kam u sympat o . . .
202. I am beaten . . .	Dang la shoh ia nga . . .	Dang rip let s'ne . . .	Da shoh iā nga . . .
203. I was beaten . . .	La shoh ia nga . . .	Lah rip let s'ne . . .	Da dep shoh ia nga . . .
204. I shall be beaten . . .	Yn shoh ia nga . . .	Ne shah rynip . . .	Da u shoh ia nga . . .
205. I go . . .	Nga leit . . .	Ne dynih (? <i>I shall go</i>) . . .	Wa lai o . . .
206. Thou goest . . .	Me leit . . .	Mi dynih . . .	Wa lai mi . . .
207. He goes . . .	U leit . . .	U-ju dynih . . .	Wa lai u . . .
208. We go . . .	Ngi leit . . .	Biāw dynih . . .	Wa lai i . . .
209. You go . . .	Phi leit . . .	Phīāw dynih . . .	Wa lai phi . . .
210. They go . . .	Ki leit . . .	Kiw dynih . . .	Wa lai ki . . .
211. I went . . .	Nga la leit . . .	Ne lah dih let . . .	Da dep lai o . . .
212. Thou wentest . . .	Me la leit . . .	Mi lah dih let . . .	Da dep lai mi . . .
213. He went . . .	U la leit . . .	U-ju lah dih let . . .	Da dep lai u . . .

Khasi (Wār).	Palauug (and other Mōn-Khmēr Languages).	English.
Da choh u	187. He beat (<i>Past Tense</i>).
Da choh i	188. We beat (<i>Past Tense</i>).
Da choh hi	189. You beat (<i>Past Tense</i>).
Da choh iē	190. They beat (<i>Past Tense</i>).
Adang sympat nge	191. I am beating.
Ti adang sympat nge	192. I was beating.
Da dep sympat nge	193. I had beaten.
Eh nge ju sympat	194. I may beat.
Ju sympat nge	195. I shall beat.
A ju choh'm	196. Thou wilt beat.
A ju choh u	197. He will beat.
Ju choh i	198. We shall beat.
Ju choh hi	199. You will beat.
Ju choh iē	200. They will beat.
Ah kam ju sympat nge	201. I should beat.
Da sympat ha ñia	202. I am beaten.
Da dep shoh ha ñia	203. I was beaten.
Dang ju shoh ha ñia	204. I shall be beaten.
A liā nge	205. I go.
A liā'm	206. Thou goest.
A liā u	207. He goes.
A liā i	208. We go.
A liā hi	209. You go.
A liā iē	210. They go.
Da liā nge	211. I went.
Da liā'm	212. Thou wentest.
Da liā u	213. He went.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
214. We went . . .	Ngi la leit . . .	Biāw lah dih let . . .	Da lāi i . . .
215. You went . . .	Phi la leit . . .	Phīāw lah dih let . . .	Da lāi phi . . .
216. They went . . .	Ki la leit . . .	Kiāw lah dih let . . .	Da lāi ki . . .
217. Go . . .	Leit . . .	Dih . . .	Lāi . . .
218. Going . . .	Da leit . . .	Dang dih . . .	Dang lāi . . .
219. Gone . . .	La lah leit . . .	Lah dih . . .	Da lāi . . .
220. What is your name ? .	Ka-ei ka kyrteng jong phi ?	At iat s'mi ? . . .	I i pyrtuit mi . . .
221. How old is this horse ?	U don katno snem une u kulai ?	Tymmin katnet let uni u gura ?	Katwon i yrtā uni u kulē .
222. How far is it from here to Kashmir ?	Ka jing-ngāi katno nangne sha Kashmir ?	J'ng-ngi iet-net thnim-amni iat Kashmir ?	Katwon ba jing-ngāi neini ha Kashmir ?
223. How many sons are there in your father's house ?	Katno ngut ki khūn shin-rang ki ia don ha ing u kypa jong phi ?	Jym-met ngut u khōn korang ha inj jong u pa am-mi ?	Katnu ngut ki khōn shin-rang ba em ha iung u 'pa mi ?
224. I have walked a long way to-day.	Nga dang la iaid jing-ngāi eh mynta ka sngi.	Ne lah dih te j'ng-ngi hede sngi ni.	Yne te da jing-ngāi sih ba lāi ō.
225. The son of my uncle is married to his sister.	U khūn jong u kyn-ngi jong nga u shong kurim ia ka para jong u.	U khōn jong anang am-ne shong konthāw se hymbu am-ju.	U khōn u mā-ō lāi kurim u ha ka pāu u.
226. In the house is the saddle of the white horse.	Ha i ing don ka jin jong u kulai lih.	Ha inj im jin am gura lih .	Ha iung em ka jin u kulē balih.
227. Put the saddle upon his back.	Buh ka jin halor ka ing-dong jong u.	Byk jin ha phat jong ju .	Buh ka jin ha ryngkhi u .
228. I have beaten his son with many stripes.	Nga la shoh būn dīng ia u khūn jong u.	Ne rip let se u khōn jong ju būn thāp let.	Da shoh ō u khōn u būn deīn.
229. He is grazing cattle on the top of the hill.	U āp massi ha khlib u lūm	U-ju dang pynbang u phlang se jing-rynnei ha pyndeng lōm.	Share massi u ha j'rong lūm
230. He is sitting on a horse under that tree.	U dang shong halor u kulai hapoh utai u dīng.	U-ju dang chong gura ha rum diang.	Shong u ha j'rong u kulē hapoh ute u deīn.
231. His brother is taller than his sister.	U para jong u kham jerong ia la ka para.	Hymbu khōn korang jong ju bad mai j'rong se 'rāw-k'māw hymbu am-ju.	U pāu u dang rap jrong u ia ka pāu u.
232. The price of that is two rupees and a half.	Ka dōr jong katai ka long ar phiah.	Ka dor jong katei long ār-piah.	I dor itu ār phiah . . .
233. My father lives in that small house.	U kypa jong nga u shong ha itai i ing.	Pa am-ne chong ha tei inj dohdit.	U 'pā ō shong u ha i te i khian iung.
234. Give this rupee to him .	Āi kane ka tyngka ha u .	Āi tangka-nih he ju . .	Ē kani ka tyngka ha u .

Khasi (Wār).	Palaung (and other Mōn-Khmēr Languages).	English.
Da liā i	214. We went.
Da liā hi	215. You went.
Da liā iē	216. They went.
Liā	217. Go.
Dang liā	218. Going.
Dep liā	219. Gone.
I ai i tawiang'm	220. What is your name ?
Shi hymbāw i yrta une u kruui.	221. How old is this horse ?
Katñiah shngui tine tu Kashmir ?	222. How far is it from here to Kashmir ?
Shi hymbāw bai i hūn tyrnai a ah ti sni u pa'm ?	223. How many sons are there in your father's house.
Dang ie da sh'ngūi dhep ie a lie nge.	224. I have walked a long way to-day.
U hūn u ñew nge shke phrāi u ti ka para u.	225. The son of my uncle is married to his sister.
Ti sni ah ka jin u kurui slang.	226. In the house is the saddle of the white horse.
Tai ka jin ti tympong u	227. Put the saddle upon his back.
Da shoh ō u hūn u bon ot ie.	228. I have beaten his son with many stripes.
A sharui massow u nuknai p'deng.	229. He is grazing cattle on the top of the hill.
Shkia u tiknai kurui ti poh ute u twia.	230. He is sitting on a horse under that tree.
Rap karong bare u para u ha ka para u.	231. His brother is taller than his sister.
I dōr ile a'phñah	232. The price of that is two rupees and a half.
U 'pa ō skhia u ti te i būn sni.	233. My father lives in that small house.
Ai kane ka tyngka ti-ēw	234. Give this rupee to him.

English.	Khasi (Standard).	Khasi (Lyng-ngam).	Khasi (Synteng).
235. Take those rupees from him.	Shim ia kito ki tyngka na u	Thom tangka am-nam ju-tu	Him noh kitu ki tyngka na u.
236. Beat him well and bind him with ropes.	Shoh bhā ia n, bad teh ia de u da u tyllai.	Rip dam riang se ju, bad khōm se ju ba lyng k'nāo.	Sympat u haba jem hop, te khum wot u da u tyllē.
237. Draw water from the well.	Tong ūm na ka pukri ¹	Tong gūm am 'ūm-thlēō	Tong um na thlu-um.
238. Walk before me.	Nang iāid haphrang jong nga.	Dih hih-ylliang āmb'-ne	Lāi ha phrang ō
239. Whose boy comes behind you?	U khynnah jong no u ba bud nadin jong phi?	U khōn-dinj jong iak wan ha bandon am-phīāw?	U jong u i u khynnah u wa bud nadin mī?
240. From whom did you buy that?	Na no phi la thied ia kata?	Am-net phīāw thoh ukydu?	Nei-i thied phi ka tu?
241. From a shopkeeper of the village.	Na uba shong dukan sha shnong.	Am chong dukhan ha j'nong	Na u badai dukān na shnong.

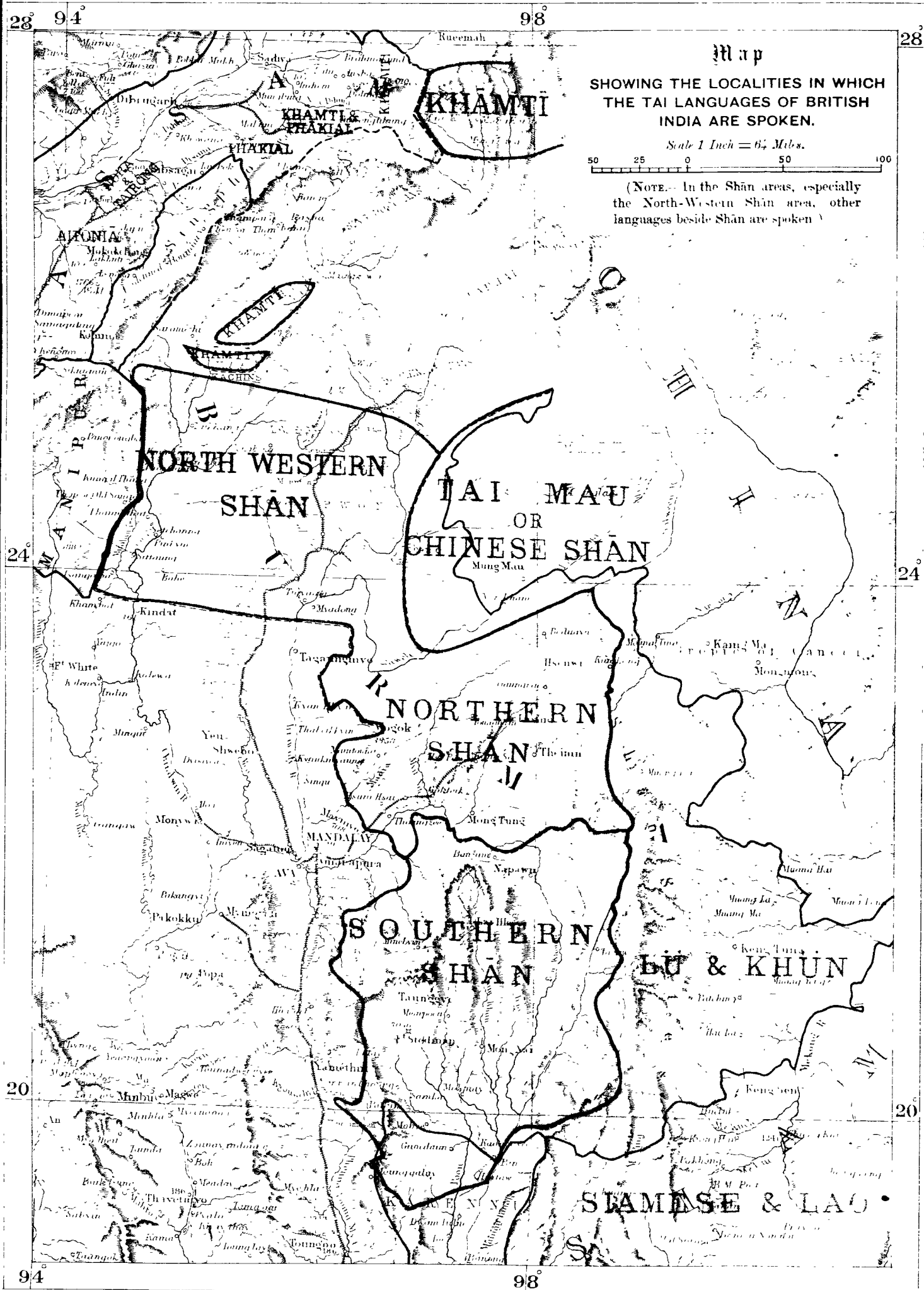
¹ Wells are not used in the Khasi Hills—*pukri* is Bengali and means 'tank'. The words for well in the following columns (*'ūm-thlēō*, *thlu-um*, *khlow-am*) mean water-hole and correspond to a Standard *thliw-um*, which is not however in use.

Khasi (Wār).	Palang (and other Mōn-Khmēr Languages).	English.
Them noh ite i tyngka ti-ēw.	235. Take those rupees from him.
Sympat ēw te ej em u phlir te kdoh bed ēw da u tarui.	236. Beat him well and bind him with ropes.
Puh am ti khlow-am	237. Draw water from the well.
Liā ti phrang nge	238. Walk before me.
U hymbo kiai u le abeh di traim?	239. Whose boy comes behind you?
Ti kiai kti hi ei-iē ile	240. From whom did you buy that?
Ti u adui dukan ti shnong	241. From a shopkeeper of the village.

SIAMESE-CHINESE FAMILY.

The Siamese-Chinese family of Indo-Chinese languages includes Tai, Karen, and Chinese. Of these, Tai is the only one which falls within the limits of the present Survey. Karen is spoken in Burma, and Chinese is not a vernacular of British India.

Tai is a group of languages, including Siamese and Lao of Siam, Lü and Khün of the trans-Salwin Shān States, Shān of Burma and Yün-nan, and Āhom, Khāmti, and other dialects of Assam. As the languages of Burma do not form a part of our present inquiries, the Assam Tai languages are the only ones which will be considered in detail in the following pages.



TAI GROUP.

GENERAL INTRODUCTION.

The Tai or Shām languages all belong to the Siamese-Chinese family of the Indo-Chinese forms of speech. They hence show many points of contact with Chinese.

The signification of the word 'Tai', which is used by all branches of the Shāms except the Siamese, is unknown. The Siamese change the first letter to *Th*, pronouncing the word 'Thai' and giving it the meaning of 'free'. This appears to be a modification of the original word to commemorate some prominent event in their early history. The word 'Siam' is most probably an Anglicism of the Portuguese or Italian 'Sciam', which is an attempt to write 'Shām'. The origin of the word 'Shām' or, as the Burmese pronounce it, 'Shān' itself is as yet an unexplained riddle. I shall henceforth employ the Burmese spelling of the name.

The Tai¹ race, in its different branches, is beyond all question the most widely spread of any in the Indo-Chinese Peninsula and even in parts beyond the Peninsula, and it is certainly the most numerous. Its members are to be found from Assam to far into the Chinese province of Kwang-si and from Bangkok to the interior of Yün-nan. Perhaps they extend even further. As will be seen, the various forms of languages spoken by them fall into two closely connected groups, a Northern and a Southern. The former includes Khāmti, Chinese Shān, and Burmese Shān, together with the ancient Āhom language now extinct; and the latter includes Lao and Siamese. They have seven distinct forms of written character—the Āhom, the Cis-Salwin Shān, the Khāmti, and the Tai Mau (Chinese Shān), the Lū and Khūn (trans-Salwin Shāns), the Lao, and the Siamese.

As a rule the languages of each group are mutually comprehensible amongst themselves, but the two groups differ somewhat widely. At the same time Āhom (which is Northern) contains many forms which have been lost in the modern languages of the group, but which still survive in Siamese (which is Southern). The greatest bar to mutual intelligence is said to be that the tones of the same word in different languages do not always correspond.

South-Western China was the original home of the Tai people, or rather was the region where they attained to a marked separate development as a people. From thence they migrated into Upper Burma. According to Dr. Cushing, these migrations began about two thousand years ago. Probably the first swarms were small and were due rather to restlessness of character than to exterior force. Later, however, larger and more important migrations were undoubtedly due to the pressure of Chinese invasion and conquest. A great wave of Tai migration descended in the sixth century of our era from the mountains of Southern Yün-nan into the Nām Mau or Shweli Valley and the adjacent regions, and through it that valley became the centre of Shān political power. The early history of the Shāns in Burma is obscure. A powerful kingdom grew up called Mūng Mau Lōng. Its capital was originally Sè Lan, about thirteen miles east of the modern

¹ Much of what follows is based on Messrs. Scott and Hardiman's *Gazetteer of Upper Burma and the Shan States*, Rangoon, 1900.

Nām Khām on the Shweli, but in 1204 A.D. was moved to the present Mūng Mau.¹ From the Nām Mau the Shāns spread south-east over the present Shān States, north into the present Khāmti region, and west of the Irrawaddy into all the country lying between it, the Chindwin, and Assam. Centuries later they overran and conquered Assam itself. Not only does tradition assert that these Shāns of Upper Burma are the oldest branch of the Tai family, but they are always spoken of by other branches as the *Tai Long*, or Great Tai, while the other branches call themselves *Tai Noi*, or Little Tai.

These earliest settlers and other parties from Yün-nan gradually pressed southwards, but the process was slow. It was not until the fourteenth century of our era that the Siamese Tai established themselves in the great delta of the Mènām, between Cambodia and the Mōn country.

The power of the Burmese Shāns reached its climax in the closing years of the thirteenth century, and thereafter gradually decayed. The Siamese and Lao dependencies became a separate kingdom under the suzerainty of Ayuthia, the old capital of Siam. Wars with Burma and China were frequent and the invasions of the Chinese caused great loss. At the commencement of the seventeenth century Shān history merges into Burmese history, and the Shān principalities, though they were always restive and given to frequent rebellions and to intestine wars, never succeeded in throwing off the yoke of the Burmans. Henceforth, the Shāns must be considered under four sections.

These are :—(1) the South-Eastern Shāns; (2) the South-Western Shāns; (3) the North-Eastern Shāns; and (4) the North-Western Shāns.

(1) The South-Eastern Shāns include most of those settled east of the Salwin. Amongst them are the Siamese, the Lao, and the Lü and Khün. Less subject to Burmese control, they have been more favourably circumstanced for preserving their national characteristics. Consequently, both in dialect and written character, the difference between the Tai east and west of the Salwin is very marked, much more so than between the Southern and Northern Shāns of the Irrawaddy basin.

(2) The South-Western Shāns are those occupying the Southern Shān States. The Tai came there much later than they did to the northern portion of the country occupied by them. They also came much earlier under the influence of the Burmese. They need not occupy us further.

(3) The North-Eastern Shāns are what are generally known as Chinese Shāns or Tai Mau. They occupy the part of Yün-nan which bulges westwards towards the Irrawaddy. The bulk of them are Chinese subjects. The frontier line between them and the North-Western Shāns may be taken as the River Shweli, and practically bisects the old Mau Shān kingdom.

(4) The North-Western and the North-Eastern Shāns may together be called the Northern Shāns. There are a few dialectic differences between the forms of speech used by the Northern and by the South-Western Shāns, but the language is practically the same. The North-Western Shāns are most directly connected with the present inquiry, as from them came the Shāns of Assam, with whom alone this Survey immediately deals. They are spread over the North of Burma proper from Manipur and Assam to Bhamo. They were completely subjugated by the Burmese, and have become

¹ All these places, except Sè Lan, will be found on plate 30 of Constable's Hand Atlas of India. Mūng Mau (written 'Maingmaw') will be found exactly on the 24th parallel of latitude. The Shweli and Nām Khām (written 'Namkam') will be found just below it.

largely assimilated to them. They have also suffered much from the attacks of the Kachins. These would have finished what the Burmese began if it had not been for the British annexation, and the North-Western Shāns would have disappeared as completely as the Āhoms in Assam. Shāns are still found for a hundred miles or so north of Mūng Kāng (Mogaung), but their villages are few in number, and most of the Tai have fled before Burman oppression and Kachin invasion. Among them we must mention the Khāmtis, whose home in Upper Burma is still practically unexplored, and about whom little is known. British influence has not yet been directly established. There are a couple of small Khāmti States along the upper course of the Chindwin near the Manipur frontier, named Shāng-shūp and Singkaling, and there is a larger settlement close to the north-east corner of Assam, beyond the Lakhimpur frontier. The migration of the Khāmtis into Assam will be dealt with subsequently.¹

We are now in a position to trace the entry of the Tai into Assam. The Linguistic Survey does not extend to Burma, and hence all that precedes is only introductory to the remarks on the real subject of investigation. The earliest Tai immigrants into Assam were the Āhoms, of whom I take the following account (with a few verbal alterations) from Mr. Gait's Report on the Census of Assam for 1891, pp. 280 and ff.:—

The Āhoms are the descendants of those Shāns who, under the leadership of Chukāphā, crossed the Patkoi about 1228 A.D. (or just about the time when Kublai Kaan was establishing his power in China), and entered the upper portion of the province, to which they have given their name.² The Āhoms were not apparently a very large tribe, and they consequently took some time to consolidate their power in Upper Assam. They were engaged for several hundred years in conflicts with the Chutiās and Kachāris, and it was not till 1540 A.D. that they finally overthrew the latter, and established their rule as far as the Kallang. The power of the Chutiās had been broken, and their king slain, some forty years earlier. In 1562 A.D., the Koch king, Nar Nārāyaṇ, who was then at the zenith of his power, invaded their territory, and in the following year he inflicted a decisive defeat on them and sacked their capital. Subsequently, the Koch kingdom was divided into two parts, and as its power declined, that of the Āhoms increased, and the Rājās of Jaintia, Dimarua, and others, who had formerly been feudatories of Biśwa Singh, acknowledged the suzerainty of the Āhoms. The Musalmāns on several occasions invaded their country, but never succeeded in permanently annexing it. A Pathān named Turbuk led an army as far as Kollabar in 1506, and defeated the Āhoms there, but was in his turn beaten and chased as far as the Karatōyā. The next invasion was led by Saiyad Babakar and Satrajit in 1627, but was equally unsuccessful. Their army was cut up, and the Āhoms established their sway as far as Gauhati. In 1663 A.D. Mir Jumla invaded the country with a large army, and after some fighting took the capital. The Āhom Rājā fled eastwards, and worried the Musalmāns by a constant guerilla warfare during the rains. This, together with the difficulty of obtaining supplies, the extreme unhealthiness of the climate, and the consequent heavy mortality among his troops, who threatened to mutiny, made

¹ For further information regarding the Tai in Upper Burma, the reader is referred to the admirable monograph on the Shan States and the Tai in Vol. i, Pt. i, pp. 187 and ff. of the *Gazetteer* of Upper Burma and the Shan States already referred to. Nearly the whole of what precedes is made up of quotations from it, and can claim no originality.

² Many different derivations of the name of the province have been suggested, and some of these ignore the undoubted fact stated above, *viz.*, that the country derives its name from the Āhoms, and not the Āhoms from the country. The old name for the country conquered by the Āhoms was Saumarpiṭh. Prior to the advent of these Shāns, the term Assam or Āhom was unknown, and when it is first met with, it is found as the designation by which they were known to the people of the West. Thus, in the manuscript *Purushnāmeh* of Rājā Lakhi Nārāyaṇ Kuār of Hauli Mohanpur, we find it stated that Nar Nārāyaṇ took an army to attack "Asam," that "Asam" fled, eventually became tributary, etc. So also in the *Pādishāhnāmeh* it is stated that "Asam" borders on "Hājō" (Kamrup and Goalpara) and refers to the people of the country as Assamese. In *Fathiya i 'Ibriyah* it is stated that the inhabitants belong to two races, the Assamese and the Kulita (Kalitā). There can, I think, be no doubt that the word was first applied to the Āhoms, and subsequently to the country they conquered. Its use was afterwards extended by us and made to include the whole of the Brahmaputra Valley, and when the Province, as now constituted, was formed in 1874, the word was given a still more extended meaning, and now stands for the whole of the Chief Commissionership, including the Surma Valley and Hill Districts.

How the name came to be applied to the tribe is still unknown. The explanation usually offered, that they are called 'A-sama' (the Sanskrit word meaning 'peerless') by the Morāns and Borāhis, whom they conquered, on account of their skill in ruling, is based on the assumption that these tribes had abandoned their own Indo-Chinese dialects more than eight hundred years ago, an assumption which is clearly erroneous. [According to some, the last syllable of Āsām is simply 'Shām' or 'Shān.' In that case 'Āhom' would be an Assamese corruption of 'Āsām'.—G. A. G.]

Mir Jumla glad to patch up a peace, which he did, and retreated rapidly to Bengal, where he died shortly afterwards. The Āhoms then again took Gauhati, and made the Koch kings of Mangaldai and Beltola their tributaries. They defeated another Musalmān army led by Rājā Rām Singh, and extended their boundary to the Monass. The Āhoms were then at the height of their power; all the minor rulers of the country acknowledged their supremacy, and even the Daffās, Miris, and other hill tribes desisted from raiding on their subjects. But even then the decline was at hand. They had for some time hankered after Hinduism, and the Rājās had for years been in the habit of taking a Hindū as well as a Shān name. Eventually Rudra Singh, *alias* Chukrungphā, who became king in 1695, resolved to make a public profession of Hinduism. He was too proud to become the disciple of a subject, and so sent for Kṛishṇa-rām Bhaṭṭāchārjya, a Śākta Gosain of Nadiā. The Gosain came, but the Rājā hesitated to take the final step, and died in 1714 while still unconverted. His son Sib Singh succeeded him, and became a disciple of Kṛishṇa-rām, who was allowed to occupy the temple of Kāmākhyā. In his reign the seeds of future dissension were sown by the persecution of the Moamaras, while the pride of race, which had hitherto sustained the Āhoms, began to disappear, and those who had failed to embrace Hinduism were looked upon as a separate and lower class, instead of being respected as members of the ruling tribe. At the same time, their habits began to change, and "instead of being like barbarians but mighty Kshattriyas, they became, like Brāhmins, powerful in talk only." Patriotic feeling soon disappeared, and the country was filled with dissensions, chief amongst which was the rebellion of the Moamaras, which was followed by the revolt of the Koch kings of Darrang. Captain Welsh was deputed by Lord Cornwallis to help the King Gauri-nāth Singh, who was then being besieged at Gauhati, and with his aid he was once more freed from his enemies. At this juncture, Sir John Shore succeeded to the Governor-Generalship, and one of his first acts was to recall Welsh (1794 A.D.) after whose departure the country was given again over to anarchy. The aid of the Burmese was then invoked (1816 A.D.) and the latter remained in the country until 1824, when they were driven out by our troops, and the country was annexed.

The Āhoms have left at least two important legacies to Assam, the sense of the importance of history, and the system of administration. The former will be briefly dealt with when I treat of the literatures of the Tai languages. I base the following account of the system of Āhom administration on what we are told in the Imperial Gazetteer of India.

It was not the soil, so much as the cultivators of the soil, that were regarded as the property of the Āhom State. The entire scheme of administration was based upon the obligation of personal service, due from every individual. Each male inhabitant above the age of sixteen years was denominated a *pāik*, and was enlisted as a member of a vast army of public servants. Three *pāiks* made up a *got*, and one *pāik* from each *got* was, in theory, always on duty. A larger division, called a *khel*, consisted of twenty *gots*, at the head of which was a *bāra*. Over each hundred *gots* was a *saikyā* and over each thousand *gots* a *hazārī*. The whole population, thus classified into regiments and brigades, was ready to take the field on the shortest notice. But this system was not only used for military purposes; it supplied also the machinery by which public works were conducted, and the revenue raised. Every *pāik* was liable to render personal service to the Rājā, or to pay a poll-tax if his attendance was not required. The Āhom princes were efficient administrators, but hard taskmasters. It was by the *pāik* organization that they were able to repel the Muhammadan invaders, and to construct those great public works still scattered throughout the Province in the form of embankments and tanks. But the memory of this system of forced labour has sunk so deep into the minds of the native population, that at the present day it is reckoned a badge of servitude to accept employment in public works. Our civil officers find it very difficult to attract labour even by high wages.

The change of the speech of the Āhoms into Assamese can be very clearly traced. Their earlier Āhom copper-plate inscriptions were in the Āhom language and character. Next they appear in a biglot form, and finally in Assamese or Sanskrit. When the kings

began to take Hindū officials the court language at first continued to be Āhom, but it was gradually supplanted by Assamese, and now Āhom is known by only a few priests.¹

The following account of the Khāmtīs is based on the late Mr. E. Stack's note on pages 84 and ff. of the Census Report of Assam for 1881, on Mr. Gait's note on page 283 of the similar report for 1891, and on Captain P. R. Gurdon's article *On the Khāmtīs*, in Volume xxvii(1895) of the Journal of the Royal Asiatic Society, pages 157 and ff.

The Khāmtīs were originally a North Shān tribe whose head-quarters appear to have been round Mūng Kāng (Mogaung) in Upper Burma. Mūng Kāng was the last of the Northern Shān States (commonly called the kingdom of Pōng) to maintain a condition of semi-independence, and was finally conquered by the Burmese King Alomphra in the middle of the eighteenth century. After the capture of Mūng Kāng a number of Khāmtīs migrated north, and settled in a valley high up the Irrawaddy in latitude 27° and 28° north, eastwards of the frontier of Lakhimpur. This country was known to the Assamese as Bor Khāmtī or Great Khāmtī Land. Captain Wilcox visited it in 1826, and found the Khāmtīs living in the midst of an alien population, the descendants of races whom their ancestors had subjugated. Their kinsmen, the Āhoms, had long been settled in Eastern Assam, and gave them permission to establish themselves on the Tengapānī River. Before long they rose against the Āhom king, and ejected the Governor of Sadiya, the Khāmtī chief taking his place. Being unable to oust him, the Āhoms recognised the latter as governing on their behalf. This occurred early in the nineteenth century. During his rule the Khāmtīs reduced the local Assamese to slavery, and it is probably owing to the discontent caused by our releasing these slaves that they rebelled in 1839 A.D. They succeeded in surprising the Sadiya garrison, and in murdering Colonel White, who was in command there, but were eventually defeated and scattered about the country. During the following year many of them returned to their former home in Bor Khāmtī, while the remainder were divided into four parties and settled in different parts of the Lakhimpur District. In 1850 a fresh colony, numbering three to four hundred people, came and settled in Assam. In 1891, the total number of Khāmtīs in the Province was 3,040. They are Buddhists, and are far more civilised than most of the

¹ I am indebted to Mr. Gait for the following details regarding the ousting of the Āhom language by Assamese. Brāhmins began to obtain office at the Āhom court, chiefly as *katakis* or envoys, early in the seventeenth century, but Āhom was still the means of communication between the king and his ministers. At the time of the Muhammadan invasion in 1662 the Āhoms would still accept food from persons of any caste, and would eat all kinds of flesh, except that of human beings, whether of animals that had been killed or that had died a natural death. Gadādhār Singh (1681-96) was a friend of the Śākta Hindūs, and persecuted Vaiṣṇavas who had then spread over the land. We have seen how Rudra Singh (1696-1714) sent for a Hindū priest, and how his son and successor, Śib Singh, formally adopted Hinduism. During this king's reign Hinduism became the dominant religion, and the Āhoms who did not accept it were looked upon as a degraded class. The influence of the Deodhais, or priests of the old Āhom religion, revived for a time about 1775. Similarly, Assamese, as a language, began to oust Āhom about the beginning of the eighteenth century, and from about 1720 it was no longer necessary for Hindū office-seekers to learn the latter language. It probably remained the spoken language of the Āhoms themselves until towards the end of the eighteenth century, and of the Deodhais for about fifty years longer. Even among the latter, it has been a dead language for over fifty years, and the number who still retain a decent knowledge of it is extremely limited, being barely a dozen all told.

The completeness with which the Āhom language was ousted is remarkable. There are now barely fifty words in common use which can be traced to an Āhom origin. The reason probably is that the Āhom people always formed a very small proportion of the population of the Assam Valley, and that, as their rule expanded and other tribes were brought under their control, it was necessary to have some *lingua franca*. The choice lay between Āhom and Assamese. The latter, being an Aryan language, had the greater vitality, and the influence of the Hindū priests was also strongly in its favour. The latter alone would probably not have sufficed. In Manipur, where there was no indigenous population speaking an Aryan language, the people became enthusiastic Hindūs without giving up their native language, although that language, unlike Āhom, was unwritten, and a character in which to write it had to be invented by the Brāhmins.

other Shān tribes of Assam. They have their own priests, and these, as well as a large proportion of the laity, are literate. The Khām-ti language closely agrees with Northern Shān. A large proportion of the vocabulary is common to the two languages. The alphabets are nearly identical. It will be remembered that the Āhoms, unlike the Khām-tis, have become Hinduised, and are no longer Buddhists.

The Phākials or Phākē are said to have left Mūng Kāng for Assam about 1760 A.D., immediately after the subjugation of the kingdom of Pōng by Alomphra. Before entering Assam they dwelt on the banks of the Turungpānī River, and were thus apparently near neighbours of the Tairongs. On reaching Assam, they at first resided on the Buri Dihing, whence they were brought by the Āhoms, and settled near Jorhat in the present district of Sibsagar. When the Burmese invaded Assam, they and other Shān tribes were ordered to return to Mūng Kāng, and they had got as far as their old settlement on the Buri Dihing when the Province was taken by the British. Their language closely resembles Khām-ti, and, like the Khām-tis and Tairongs, they are Buddhists. They seldom marry outside their own community, and, as this is very small, their physique is said to be deteriorating. They are adepts in the art of dyeing. At the Census of 1891 the total strength of the Phākials was only 565, all of whom inhabited the sadar subdivision of the Lakhimpur District.¹

Norā is the name by which the Mūng Kāng Shāns are known to the Āhoms, and frequent references are made to them under that name in the Āhom chronicles. The persons known to us as Khām-jāngs or Kāmyāngs, are a section of that race, who formerly resided on the Patkoi Range, but who, like so many of their congeners, were driven to take refuge in Assam at the beginning of the nineteenth century by the oppression of the Kachins.

In the *Asām Buranji* we read that the Āhoms were attacked by the Nāgās on their way over the Patkoi at a place called Khām-jāng, and it may be that this place was also the early settlement of the section of the Norās who were subsequently known by that name. The number of Norās counted at the Census of 1891 was 751 (including Khām-jāngs). Nearly all of them live in the Jorhat Subdivision of Sibsagar.²

We have seen that the Northern Shāns were always spoken of by the other branches of the family as the 'Tai Long' (ဝဲလုံ) or 'Great Tais'. In Shān the letters *l* and *r* are freely interchanged, so that another form of the name is 'Tai Rong'. One section of the Shāns who at various times entered Assam has retained this name, and its members are now known as Tairongs, Turūngs, or Shām (*i.e.*, Shān) Turūngs. They are said to have immigrated into the Province less than eighty years ago. Their own tradition is that they originally came from Mūng-māng Khau-shāng on the North-East of Upper Burma, and settled on the Turungpānī River, which took its name, 'the Tai-Rong Water', from them. While there, they received an invitation from the Norās, who had preceded them and had settled themselves at Jorhat, and in consequence they started across the Patkoi *en route* for the Brahmaputra Valley. They were, however, taken prisoners by the Kachins, and made to work as slaves, in which condition they say that they remained for five years, but really, probably, for a much longer period. They were released by

¹ The above information is based on the account of the tribe contained in Mr. Gait's Census Report, pages 283 and ff.

² The above is based on the note on page 284 of Mr. Gait's Census Report.

Captain Neufville, along with nearly six thousand Assamese slaves, in 1825, and continued their journey to the Jorhat Subdivision, where they are still settled. During their servitude to the Kachins they entirely forgot their own language, and now only speak that of their conquerors, Singpho. They have, however, still a few books in their own language, which is practically the same as Khāmti.

The Norās profess to look down on the Tairongs because they intermarried with the Kachins during their captivity, but the difference between the two tribes is very slight. Tairongs profess to intermarry with Norās, Khāmtis, and Kachins, but, although these tribes would accept Tairong girls as wives, it is not likely that they would allow Tairongs to marry their own daughters. The number of Tairongs counted at the Census of 1891 was 301.¹

The Aitons or Aitoniās, also called Shām Doāniyās, or Shān interpreters, are said to have been the section of the Shāns at Mūng Kāng which supplied eunuchs to the royal seraglio, and to have emigrated to Assam to avoid the punishment to which, for some reason, they had been condemned. There are two small settlements of this tribe, one in the Naga Hills and the other in the Sibsagar District. They are Buddhists, and their priests come from the Khāmti villages in Lakhimpur. The number of Aitons counted at the census of 1891 was 163, but there were probably more, who were returned simply as Shāns.²

From the foregoing it will appear that there were two distinct classes of Tai immigrants into Assam, both belonging to the Northern Shān tribes. The first immigration was that of the Āhoms, who entered Assam in the twelfth century A.D. as conquerors, and gave their name to the country. The second consisted of a number of small clans who came into Assam at various times between the middle of the eighteenth and the middle of the nineteenth century, not as conquerors, but as refugees from the oppression of the Burmese and the Kachins. Of these the Khāmtis were the earliest and most important, and the others were small bodies of a few hundred people each, all closely connected with them, and speaking the same language. One of them, however, the Tairong, passed through a course of slavery on its route, and has abandoned its own language in favour of that of its masters, the Kachins. In the few points in which Khāmti differs from the Shān of Burma, the other modern Tai languages of Assam partly agree with Khāmti. The language of the early Tai invaders,—the Āhoms—has now died out, and the Āhoms are now completely Hinduised. The other Tai tribes of Assam have hitherto preserved their Buddhist religion.

The languages spoken by the Tai people fall into two groups, which we may call, for convenience, the Southern group and the Northern group.

The Southern group includes all the languages of the tribes whom I have classed above as South-Eastern Shāns, *i.e.*, those who have settled east of the Salwin. It includes Siamese and Lao, and also two varieties of the latter known as Lū and Khūn. Lao is spoken throughout the country situated between the Salwin and Mekong Rivers, and between the 19th parallel of north latitude and the northern boundary of the kingdom of Siam. Siamese, which does not differ widely from Lao as a spoken language, is co-extensive with the kingdom of Siam. Lū and Khūn are spoken in Kainghung and in Kaingtung and the adjacent districts respectively. They form a link between the Northern

¹ Most of the above is based on the note on page 234 of Mr. Gait's Census Report.

² The above is taken from page 285 of Mr. Gait's Report.

and Southern Tai languages, but are nearer to the latter than the former. The Lao alphabet is derived from the Mōn and closely related to it is that of Lü. The Siamese alphabet is said to be a modified form of the Bali of Cambodia. It was invented in the year 1125, in the reign of Rāmā Sōmdēt, or about a hundred years before the invasion of Assam by the Āhoms.

The Northern group includes a dead language, Āhom, together with Khāmṭi and Shān proper. Āhom was the language of the Tai conquerors who first invaded Assam in the year 1228 and ruled it with varying power till the end of the eighteenth century. The Āhoms have long been completely Hinduised, and their language has for many years been extinct as a spoken tongue, but a considerable literature in it is still extant. It has an alphabet of its own, which is an archaic form of that used at the present day by the Khāmṭis and Shāns of Burma, but is much more complete. We are not in a position to say that it is certain that Khāmṭi and Shān are actually descended from Āhom, but it is very probably the case, and without any doubt whatever Āhom, if not the actual progenitor, must have been very closely related to him. It is of peculiar interest to the philologist, as it is, so far as I am aware, the oldest form of Northern Tai speech regarding which we have any information. Khāmṭi is spoken on the upper course of the Irrawaddy and its branches, also in Bor Khāmṭi (Great Khāmṭi Land), immediately to the east of Assam, and by four colonies in the Lakhimpur District of that Province. Shān is divided into three dialects, Northern Shān, Southern Shān, and Chinese Shān, or Tai Mau. Northern and Southern Shān occupy the territory between the mountains east of the great Burma plain and the Mekong River, and between the 19th and 23rd parallels of north latitude. Northern Shān is the language of the Northern Shān States, and Southern Shān that of the Southern Shān States. Northern Shān is closely allied to Southern Shān, indeed they form one language, with only slight differences of dialect. When they differ, Northern Shān is often in agreement with Khāmṭi. Chinese Shān or Tai Mau is spoken in the many small principalities which lie east and north-east of Bhamo and are tributary to China. It, too, appears to differ but slightly from the other two dialects of Shān proper. Mr. Needham is of opinion that almost all the words found in use in Khāmṭi are quite different from those in use in Shān proper, but this is hardly borne out by the imperfect observations which I have been able to make. To me it seems as if the two languages were almost the same. Dialectic differences of course exist, but, so far as I can find out, little more. The grammars are nearly identical. As regards vocabulary, all I can say is that out of the first twenty words in Mr. Needham's Khāmṭi vocabulary, fourteen can at once be found in the same spellings and meanings in Dr. Cushing's Shān Dictionary, and probably more would be found there if allowance were made for difference of orthography. Northern and Southern Shān have the same alphabet, which is closely connected with Burmese. Chinese Shān has two additional letters and also writes its character in a peculiar diamond-shaped way instead of making them circular, a thing which its writers attribute to Chinese influence. Thus, a Burmese Shān would write *tha* ∞ and a Tai Mau would write it ∞. Burmese Shān tradition says that about 300 years ago, after the establishment, or more probably the revival, of Buddhism, a Shān priest went down into the Burma country, learned Pāli and Burmese, devised the present Shān alphabet, and translated some religious books into his own language. The Khāmṭi alphabet closely resembles the Burmese Shān one, but some of the letters take divergent shapes. It is a mere local modification.

The literature of the Shāns of Burma is considerable, but it is chiefly religious. Some medical and historical works exist. All these are written in a rhythmical or poetical style often of an intricate construction, familiarity with which can only be gained by special study. Khāmī and Āhom have also literatures. Little is yet known about their contents, except that that of Āhom is rich in history. The remarkable series of historical works which forms the glory of Assamese literature is no doubt due to the influence of the Āhoms. The Assamese word for a 'history' is *buranji*, which is an Āhom word, *viz.*, *bū-ran-jī*, literally, 'ignorant-teach-store', 'a store of instruction for the ignorant.'

Before treating of the Tai languages separately it will be convenient to deal here, once for all, with some of their main typical characteristics. In giving examples, I shall, unless otherwise stated, take them from Āhom, the oldest form of the speech to which I have access.

The Tone System.—Every true Tai word consists of one syllable. A word may consist of a vowel alone, *e.g.* *ā*, wide; of a vowel preceded by one or more consonants (an open syllable) *e.g.* (Āhom) *bā*, say; *trā*, a rupee; or of either of these followed by a consonant (closed syllable) *e.g.* *ān*, before; *bān*, village; *khāng*, property. In the Northern Tai language which has the most complete alphabet, Āhom, there are eighteen vowels and twenty-three simple consonants, each of which may be combined with any of the eighteen vowels. So far as the specimens show, the only consonants which can be combined so as to form compounds with other consonants are *l* and *r*. The compounds which occur in the specimens are seven in number, *viz.*, *khrl*, *phrl*, *mr*, *tr*, *hl*, *kl*, *pl*.

There are thus $23 + 7 = 30$ simple and compound consonants which, so far as we know, can possibly precede each vowel, and (if we add the eighteen vowels which can stand by themselves) there are, so far as we know, $18 + 30 \times 18 = 558$ possible open syllables in the Āhom language.

There are only seven consonants, *k*, *t*, *p*, *ng*, *ñ*, *n*, and *m*, which can end a word. The possible number of closed syllables is therefore $558 \times 7 = 3,906$. The total possible number of words in Āhom is therefore $3,906 + 558 = 4,464$. In Khāmī and Shān it is far less. This figure is really too large even for Āhom; for though it is possible that *r* and *l* may combine with other consonants than those mentioned above, it is, on the other hand, certain that a great many of the possible combinations, of which we do know, do not form words. In order to check this statement, we may compare the Siamese language, the phonetic system of which closely resembles that of Āhom. In it the number of elementary monosyllables is only 1,851. In Mandarin Chinese, with a less wide range of original sounds, it is less than a third of this. As this number is not sufficient to furnish all possible ideas, it follows that if all possible ideas have to be expressed in a Siamese-Chinese language, one and the same word must have several distinct meanings. This is actually the case. For instance, in Āhom, 'horse,' 'dog,' and 'come' are all indicated by the same word *mā*.

In order to indicate the difference in meaning in such cases a system grew up in the Indo-Chinese languages of pronouncing the same word in different ways according to its meaning. This system is called that of tones. Owing to Āhom being a dead language, and to its not having any graphic method of indicating the tone in which a word is to be pronounced in order to indicate its meaning, we cannot, at the present day, say what tones were in use for any particular word when it formed a member of the spoken

language. But we can take the closely allied Shān, which is still spoken, to furnish an example.

In Shān¹ a word may be uttered with the lips partially closed, and is then said to have a closed tone; or it may be uttered with the lips wide open, when it is said to have an open tone.

Moreover, each of these may be varied in five different ways, *viz.* :—

1. The first tone is the natural pitch of the voice, with a slight rising inflexion at the end. It is called the *natural* tone.

2. The second tone is a deep bass tone. It is called the *grave* tone.

3. The third tone is an even one; in pitch, between the first and second tones. It is called the *straightforward* tone.

4. The fourth tone is of a more elevated pitch than the first tone, and is called the *high* tone.

5. The fifth tone is abrupt and explosive. It is called the *emphatic* tone.

As an example let us take the Shān word *khai*.

Spoken with a closed natural tone, it means 'fat.'

„	„	grave	„	„	'egg.'
„	„	straightforward	tone,	it means	'desire,' 'narrate.'
„	„	high	tone,	it means	'filth.'
„	„	emphatic	tone,	it means	'mottled.'
„	an open natural	„	„		'sell.'
„	„	high	„	„	'morass.'
„	„	emphatic	„	„	'remove.'

Here we see that the word *khai* is spoken with eight different tones, each with a different meaning.

Another good example is the Shān word *kau*.

Spoken with a closed natural tone, it means 'I', the pronoun.

„	„	grave	„	„	'be old.'
„	„	straightforward	tone,	it means	'nine,' also 'a lock of hair.'
„	„	high	tone,	it means	'be indifferent to evil results by a spirit.'
„	„	emphatic	tone,	it means	'an owl.'
„	an open natural	„	„		'a butea tree.'
„	„	grave	„	„	'complain of.'
„	„	straightforward	tone,	it means	'the leg from the knee to the [ankle.]'
„	„	high	tone,	it means	'the common balsam plant.'
„	„	emphatic	tone,	it means	'a kind of mill.'

Here *kau* has at least ten different meanings according to its tone.

We may take one more example of tones from another Indo-Chinese language, the Annamitic. It is quoted from Vol. II, p. 31 of the late Professor Max Müller's *Lectures on the Science of Language*. *Ba ba ba ba* is said to mean, if properly pronounced, 'three ladies gave a box on the ear to the favourite of the prince.' *Ba* with no tone means 'three,' with a grave tone means 'a lady,' with a high tone means 'a box on the ear,' and with a sharp tone means 'the favourite of a prince.' Economy of vocabulary could hardly go further.

¹ This account of the tones is condensed from Dr. Cushing's Shān Dictionary.

It is a common belief that these isolating, monosyllabic, languages, are examples of the infancy of speech. It is sometimes said that they are in the 'radical' stage, and that they may be expected to develop gradually into agglutinative and finally into synthetic tongues. So far, however, are they from being in their infancy, that the exact reverse is the case. They are languages in the last stage of decrepitude. That¹ they will all pass, and that some of them are now passing, through the agglutinative stage, may be admitted, but they have been there before. These monosyllabic words are worn down polysyllables, and these polysyllables were formed, just as we see polysyllables formed at the present day in other languages, by prefixes and suffixes. By constant attrition sometimes the prefix was rubbed down, leaving only a faint trace of the changes in the main word which its presence had effected. Or, on the other hand, the word itself may be rubbed down, so that apparently the prefix alone remains. The following example of the vicissitudes which an Indo-Chinese word undergoes in its life in the different Indo-Chinese languages is taken from Professor Conrady's work abovementioned. The original Indo-Chinese word was **rang*, **ring*, or **rong*, a horse. It has become in—

Thochu,	<i>roh.</i>
Horpa,	<i>rhi, ryi.</i>
Milchanang,	<i>rung.</i>
Tibarskad,	<i>shung.</i>
Southern Chin	<i>shi.</i>
Gyarung,	<i>bo-roh.</i>
Manyak,	<i>bo-roh.</i>
Abor-Miri,	<i>bu-ri.</i>
Sokpa,	<i>ma-ri.</i>
Burmese,	<i>m-rang.</i>
Singpho,	<i>gū-m-rang.</i>
Jili,	<i>kha-m-rang.</i>
Mutoniā,	<i>man, mok.</i>
Chinese,	<i>'mā, (old form) mo-r.</i>
Tai languages,	<i>mā.</i>
Miao-chi,	<i>ma, mei, te-ma, ta-mei, etc.</i>
Siyin,	<i>shī-pū.</i>
Tāngkhul,	<i>sha-puk.</i>
Chepāng,	<i>se-rang.</i>
Newāri,	<i>sa-lā.</i>
Pahi,	<i>sa-ro.</i>
Bodo,	<i>ko-rai.</i>
Āo-Nāgā,	<i>ko-rr. (Possibly borrowed from Aryan.)</i>
Angāmi Nāgā,	<i>kwi-r. (Ditto.)</i>
Karen,	<i>ka-sē.</i>
Tibetan,	<i>r-ta.</i>
Pwo-Karen,	<i>thi.</i>
Sgau-Karen,	<i>ka-thi, k-tha.</i>
Taungthu,	<i>thay.</i>
Khami,	<i>ta-phu.</i>
Sharpa, Mūrmī,	<i>ta.</i>
Tak-pa,	<i>teh.</i>
Lepcha. Limbu,	<i>on.</i>
Lohorong,	<i>ēn.</i>
Balali,	<i>yen.</i>
Sangpeng,	<i>yem-pa.</i>

¹Most of the following is based on Conrady's *Eine indochinesische Causativ-Denominatio Bildung und ihr Zusammenhang mit den Tonaccenten.*

A consideration of the above list will show that in a great many languages; only the *r* of *rang* has survived. In others it has been changed to *sh* or *s*. In old Chinese, only the *r* remains with the prefix *mo*. The *r* has been dropped in modern Chinese, and only the prefix seems to remain under the form *ma*.

Finally, in the Tai languages, with which we are immediately concerned, the like fate has befallen *rang*. Only the prefix *mā* appears to remain. Every trace of the original word, except perhaps the pronunciation of the *ā* of the prefix, has disappeared. We can now understand how, in Āhom, the same word *mā* means both 'horse' and 'dog.'

Moreover, Professor Conrady explains how the system of tones has arisen from this elision of prefixes, or of the original word. It is not so much that, after the elision had taken place, the speakers found it necessary to distinguish between similar sounding words, and hence invented tones. The tones were automatic results of the elision of the prefixes. For instance, the prefix of a causal verb was *s*, which was originally an independent syllable. It first lost this character on account of the stronger stress naturally laid on the main word which followed it, and in compensation for this loss, the following syllable was pronounced in a higher tone. When the prefixed *s* finally disappeared, the higher tone remained behind. We are hence enabled to say that certain tones indicate the earlier existence of certain prefixes. In other words, the origin of the system of tones is not based on arbitrary inflexions of the voice, but on a natural process of derivation.

Couplets and Compounds.—As in other members of the Siamese-Chinese group of Indo-Chinese tongues, each Tai language is an isolating form of speech; that is to say it uses 'each element by itself, in its integral form.' Each simple word is a monosyllable, which never changes its shape, which gives the idea of one or more root-meanings, and to which the ideas, supplied in Aryan languages by the accidents of declension or conjugation, can be supplied by compounding it with other words possessing the root-meanings of the relations of place or time.

Each monosyllabic word in these languages may have several meanings, and, as above described, these are primarily differentiated by the use of tones.

But this tone system has not been found sufficient, and words are also differentiated by a system of compounding known as the formation of 'couplets.' The system in its essence is this,—two different words, each with several different meanings, but possessing one meaning in common, are joined together, and the couplet thus formed has only the meaning common to the two. This system is characteristic of the Siamese-Chinese group of languages and should be carefully mastered.

For instance,—take the words *khā* and *phān*. *Khā*, amongst its other significations, means (1) 'slave', (2) 'cut'; *phān*, amongst its other significations, means (1) 'an order', (2) 'poor', (3) 'sorrow', (4) 'cut.' The couplet *khā-phān* means 'cut', and nothing else, because 'cut' is the only meaning common to its two members.

Other examples of such couplets are,¹—

pai-kā, go-go, to go.

nung-tāng, place-place, to place, to put on (clothes).

tāng-lai, all-all, all.

mün-khün, rejoicing-rejoicing, happiness.

¹ Here and elsewhere, unless otherwise stated, all examples are taken from Āhom.

Sometimes, in these couplets, only one word has retained its meaning, while the other word has, in some particular language, lost its meaning and has become, what Dr. Cushing calls, a 'shadow word,' the compound having only the meaning of the dominant word exactly as occurs in Chinese. Thus, the Shāns say *tāng-shin* for 'a road'; in which *tāng* is the word which has retained its original meaning, while *shin* has lost it. So, in Āhom, we have *pe-ngā*, a goat, in which *ngā* (so far as I can ascertain) has now no meaning in this connexion, while *pe*, by itself, also means a 'a goat.'

In some of these last couplets, the second member still retains a definite meaning, but has, so to speak, emptied itself of it in favour of the dominant member. This is very commonly the case with words like *dai*, to possess; *bai*, place, and the like. Thus,—

aü, take; *aü-dai*, to take, to collect, bring.

haü, give; *haü-dai*, give, give out and out.

rai, lose, be lost; *rai-dai*, to lose altogether, to be lost altogether, to die.

hup, to collect; *hup-bai*, to store.

khât, to bind; *khât-bai*, to bind.

Another form which these couplets take is the juxtaposition of two words, not of identical, but of similar meaning, the couplet giving the general signification of both. Thus,—

kháng, large property; *ling*, cattle and small property; *kháng-ling*, property generally.

nā, a field; *kip*, a plot of land; *nā-kip*, a field.

sho, complaint; *khām*, word; *sho-khām*, a complaint in a court of justice.

khān, price; *shü*, buy; *aü*, take; *khān-shü*, *aü*, to buy and take, to buy.

aü, take; *kin*, eat; *aü-kin*, to eat.

lāt, say; *khām*, word; *lāt-khām*, to say.

lāt-khām, say; *lau*, address; *lāt-khām-lau*, to address a superior.

mü, time; *bān*, day; *mü-bān*, time, day.

There are other couplets the members of which possess, not even similar, but altogether different meanings, the resultant couplet having a signification giving the combined meaning of the two. These correspond to what would be called compounds in Aryan languages. Thus,—

bān, day, sun; *tuk*, fall; *bān-tuk*, sunset, evening.

aü, take; *mā*, come; *aü-mā*, fetch, bring.

jāk, worthy; *bā*, say; *jāk-bā*, worthy to be called.

hān, see, be seen; *dai*, possess; *hān-dai*, become visible. In this way *dai* makes many potential compounds.

rāng, to arrange; *kān*, mutuality; *rāng-kān*, consult. In this way *kan* makes many couplets imp'ying mutuality.

pān, divide; *kān*, begin; *pān-kān*, to begin to divide. In this way *kān* makes many inceptive compounds.

haü, give; *oi*, continuance; *haü-oi*, give or cause continually.

po, strike, be struck; *ū*, be, remain; *po-ū*, is striking, is being struck. In this

way *û* performs the function of what, in Aryan grammar, we should call the Definite Present Tense.

û, be; *jau*, complete; *û-jau*, was. In this way *jau* performs the function of what we should call the Past Tense.

po, strike, be struck; *û*, be; *jau*, complete; *po-û-jau*, was striking, was being struck. In this way *û-jau* performs the function of what we should call the Imperfect Tense.

tî, place, hence, motion towards; *po*, father; *tî-po*, to a father. In this way *tî*, prefixed, performs the function of what we should call the Dative Case; as giving also the idea of a place started from, it is also used in Shān to indicate the function of the Ablative Case.

tî, place, hence, motion towards; *po*, strike, be struck; *tî-po*, shall strike, shall be struck. In this way *tî*, prefixed, also performs the function of what we should call the Future Tense. In a Tai language, the idiom is exactly the same in both cases.

pai, go; *nai*, suddenness; *pai-nai*, go unexpectedly. Here, as in the case of *oi*, *nai* performs the function of an adverb.

haü, give, cause; *kin-klin* (*klen*), eat-drink; *haü-kin-klin*, cause to eat and drink, feed; so *haü-oi-kin-klin*, cause to continually eat and drink, feed regularly, pasture.

Although these couplets only represent, each, one idea, the separability of their parts is always recognised. So much is this the case that when another word corresponding to what we should call a prefix, a suffix, or an adjective is added, it is often given to both members of the couplet. Thus, *khā-phān* means 'to cut,' and *khā-kān-phān-kān* means 'to begin to cut,' *kān*, meaning 'to begin.' So *hit* means 'to do,' *mün-khün*, is 'rejoicing,' and *hit-mün-hit-khün*, is 'to do rejoicing,' 'to rejoice'; *mü-bān*, time, day; *kū*, every; *kū-mü-kū-bān*, every day, always, often.

Although these words usually appear in couplets, they sometimes appear in compounds of three or more words, in order to give the requisite shade of meaning. A good example is *haü-oi-kin-klin*, to pasture, given above. In such compounds, the connexion of ideas is not always plain. The following are examples:—

kin-bā-dī, very say good, called very good, excellent, best.

khān-mā-chām, quick come swift, as soon as.

khām-mā-lau, word come speak, a word.

phā-khrung-klāng, divide divide middle, a half.

haü-aü-dai, give take possess, give fetch, fetch and give.

aü-ráp-dai, take bind possess, take (a person as a servant).

jāng-haü-dai, be give possess, give.

thām-khām-rō, ask word know, enquire.

chī-ráp-cháp-kháp-bai, a finger-ring, explained as 'jewel bind pure round place.' The Shān for 'finger-ring' is, however, *lāk-cháp*, which is borrowed from the Burmese, and means, literally 'hand-insert.'

Finally, there are some compounds the meaning of each member of which has been entirely lost. Examples are,—

mā-lau-kin, at any time.

pān-kū, who (relative pronoun).

Inflexion.—In the Tai languages, all pure Tai words are monosyllables; only words borrowed from foreign languages, like *kāchārī*, a court-house, are polysyllabic.

Every word, without exception, denotes, primarily, the idea of some thing, action, or condition, such as a man, a tree, striking, going, sleep, death, life, distance, propinquity, goodness, I, thou, he, she, it.

Some of these words, such, for instance, as 'tree,' can only perform the functions of nouns substantive, or can only with difficulty be twisted into performing other functions. Other words, corresponding to what in Aryan languages we call 'verbal nouns,' are capable of being easily used in other functions. Thus, if in Āhom we wish to express the idea 'slept' we say 'sleep-completion'; if we wish to express 'sleeps,' we say 'sleep-existence,' and if we wish to express 'will sleep,' we say 'motion-towards-sleep.'

It will thus be seen that the processes of what we call declension and conjugation do not properly occur in Āhom, nor can we divide the vocabulary into parts of speech. The relations which, in Aryan languages, we indicate by these two processes of inflexion are in Āhom indicated, partly by the position of the various words in the sentence, and partly by compounding words together.

We cannot, properly speaking, talk of nouns and verbs, we can only talk of words *performing the functions* of nouns or verbs.

When inflexion is formed by composition, most of the auxiliary words added to the main words have, as we have seen above, a definite meaning. In some cases, however, these auxiliary words have lost their meanings as original words, or, at least, we are not at present acquainted with them. In such cases we may talk of these auxiliary words as performing the functions of suffixes or prefixes.

As an example of the preceding, let us take the way in which the word *bai*, placing, may be treated.

If we make it perform the function of what we call a noun, it means, 'a placing', 'a putting' (e.g., of a ring on a finger); or, 'putting (in a safe place),' hence 'watching,' 'taking care of'.

But the idea of 'putting' includes the idea of laying down or putting on to some thing. Hence, *bai* comes to perform the function of a preposition, and may mean 'on' as in *bai lāng*, on back, i.e., after.

Again, if we wish it to perform the function of a verb the idea of 'placing' is treated as a verbal noun, i.e., 'to place.' If, to this, we add the imperative suffix *shī*, we get *bai-shī*, store. Nay, *bai*, by itself may be used as, what we should call, a present tense, and means 'he, she, it' or '(they) place.' If, with this, we compound the word *hup*, whose root idea is 'collection,' we get *hup-bai*, collection-put, i.e., '(they) save up.'

As to what function each word in a sentence performs, that is determined partly by custom. Although, theoretically, every word may perform the function of any part of speech; in practice, such is not the case. Some, such as *po*, a father; *rūn*, a house; *bān*, a day, are, by their nature, confined to the function of substantives. Some are usually either adjectives or verbs, such as *phūk*, whiteness, but usually either 'white,' or 'to be white.'

Others, such as *aü*, take; *haiü*, give, are in practice confined to the function of verbs, but others, like *bai*, above quoted, may perform any function.

Conjugation.—When a Tai word performs the function of a verb, it can, as it stands, be used for any tense, mood, or voice, thus.

<i>Present Time</i>	<i>phrai kün-phring dai khau</i> , how many persons possess (<i>dai</i>) rice.
<i>Past Time</i>	<i>mān bā</i> , he said.
<i>Future Time</i>	(Aitonā), <i>kau po pai lau</i> , I will go (<i>pai</i>) to (my) father (and) will say (<i>lau</i>).
<i>Imperative</i>	<i>maü khā-lik bai chām doiñ</i> , thou servant keep (<i>bai</i>) with, keep (me) with (thy) servants.
<i>Infinitive</i>	<i>kau bau pai-kā lāk</i> , I not went to steal (<i>lāk</i>), I did not go to steal.
<i>Verbal Noun</i>	<i>bai shaü-hing-jau-o</i> (I) had performed watching (<i>bai</i>), I had watched.
<i>Past Participle</i>	<i>bā bān</i> , (on) the said day, on the day referred to.
<i>Active Voice</i>	<i>pān-kū luk-ko rai-dai maü täng-lai khām</i> , what son lost (<i>rai-dai</i>) thy all gold, the son who lost all thy gold.
<i>Passive Voice</i>	<i>mān rai-dai</i> , he was lost.

Voice.—It follows from the above that there is no formal distinction between the Active voice and the Passive. The same word has either an active or a passive signification according to the meaning required by the sentence. Thus, take *kau po*, which means 'I beat.' On the other hand, *kau-mai po* means "beats me," that is to say 'I am beaten'. Here there can be no doubt that the latter sentence is to be construed passively, owing to *kau-mai* being in the accusative case. But, if we take the example given above, *mān rai-dai* it means both 'he lost' and 'he was lost,' and we can only gather that it is to be construed passively because the general sense of the context requires it. The idea of activity or passivity would not enter into the mind of an Āhom speaker at all. He simply says 'he loss,' and leaves the hearer to conclude as to what he means.

Mood and Tense.—As already said, the bare word itself can be used for any tense, and is frequently so used, but, when this would lead to ambiguity, as it sometimes must, the accidents of mood and tense are expressed by the use of particles, the form of the main word never undergoing any change. It cannot be said that these are suffixed or prefixed to the word which performs the function of the verb, for they are often widely separated from it. Thus take the sentence *po-mān pān-kān täng-lai khūng-ling klāng shāng pī nāng jau*, the-father begin-to-divide all property between two elder son younger son complete, *i.e.*, the father began to divide his property between his elder and younger son. Here the word performing the function of a verb is *pān-kān*, divide-begin, and the particle indicating past time, *jau*, is separated from it by six other words. In fact, in the Tai mind, these particles do not give past, present, or future time to any particular word in the sentence, but to the sentence as a whole. The above sentence would present itself to a Tai speaker's mind something like this, 'the commencement of the division of the property by the father between the elder and younger son is an event done and completed.' The word *jau* which I have called a particle of past time is really an independent word whose root idea is 'completion.' How little *jau* is really a verbal suffix, but really has a distinct meaning of its own, is well shown by the fact that we find it in clauses in which, by no process of ingenuity, we can discover the existence of any verbal

idea at all. Thus, *rō pī-lūng jau* (Āhom specimens, II, 3), literally, before year-one completion, *i.e.*, (the cow which I bought) a year ago. The full sentence runs *kau khān-jau luk-tām Dhoni-rām rō pī-lūng jau*. It is plain that the *jau* at the end of the sentence cannot refer to the verb *khān*, buy, for that is already supplied with another *jau* suffixed to it. The final *jau* refers only to the final clause and must be represented in English by 'ago.'

In the same way other particles which give the idea of tense have their own meanings. Thus *ū*, the particle of present time, means 'existence'; *kā*, another particle of past time probably means the 'place' from which action starts; just as *tī*, the particle of future time means the 'place' to which the action is proceeding.

Hence, too, as each particle affects the whole sentence, Tai languages can afford to be economical of their use. If in the same sentence there are many words performing the functions of verbs all in, what we should call, the same tense, then only one tense particle is supplied for all. For example,—*poi mām-ko khūn chām pai-kā-mā tī po-mām jau*, and he arise and go to the father complete, *i.e.*, and he arose and went to his father. Here we must translate both *khūn*, arose, and *pai-kā-mā*, went, as if they were verbs in the past tense. But there is only one particle of past time, *jau*, and it refers to both the words performing the function of verbs.

Order of words.—In most Indo-Chinese languages the most important help to distinguishing what function is performed by any word is *the place which it occupies in relation to the other words in the sentence*. Or, to put the matter differently, the meaning of a sentence is to be grasped from the order of the words which comprise it. Thus, let us refer again to the phrase quoted on p. 68 *ba ba ba ba*. We know from the tones that the words mean in order, 'three,' 'lady,' 'box on the ear,' and 'favourite of a prince,' respectively. We know that the order of meaning is subject, verb, object, and therefore we are aware that it is the three ladies who boxed the favourite, and not that that delicate attention was paid to them by him.

To take the simplest possible example from Āhom. *Kip* means 'husk,' and *khaui* means 'rice.' *Kip khaui* means 'husk of rice' and not 'rice of husk,' because the rule is that when a word performs the function of a genitive, it follows the word which governs it. Hence, assuming that one of these words performs the function of a genitive, we must also assume that *khaui* is the one that does so, and that it is governed by *kip*. In an Indo-Aryan language the order of the words would be exactly reversed. We should say '*dhān-kā bhūsā*,' not '*bhūsā dhān-kā*,' and as the order of words in a sentence indicates the order in which the speaker thinks, it follows that (so far as the expression of a genitive is concerned) speakers of Tai languages think in an order different from that which presents itself to the mind of a speaker of an Indo-Aryan language.

In the different members of the Tai languages customs differ as to the order of words. We may take the order of words customary in Siamese as that most characteristic of the Tai group. Shān and Khāmtī appear to have been influenced by Tibeto-Burman languages in this respect. In Āhom the order of words is altogether peculiar. In Siamese, the order of words is as in English, subject, verb, object. Adjectives follow the word they qualify (here differing from colloquial English), and genitives follow the words on which they are dependent. In Shān the rule about the object following the

verb is not imperative, whereas in Khāmṭi (which at the present day stands isolated amid a sea of Tibeto-Burman languages) the order is as in them, subject, object, verb. The order of words in an Āhom sentence will be discussed when dealing with that language. In all the languages, one rule is almost universal, that is, the position of the adjective after the word it qualifies and of the genitive after the word which governs it.

It may be pointed out that the typical Tai order of words—that given above for Siamese—is the same as that of Khassi, but is altogether opposed to the genius of Tibeto-Burman languages.

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- See also Assam Census Reports for 1881 and 1891.

E.—On *Phākial*.

I know of no account of this dialect. A short account of the tribes is to be found in Mr. Gait's Census Report of Assam for 1891, and has been already quoted on p. 64.

F.—On *Norā*.

The same remarks apply. Cf. p. 64 *ante*.

G.—On *Tairong*.

The same remarks apply. See also Captain Gurdon's account of the Khāmtis quoted under Head B.

H.—On *Aitonā*.

Vocabulary in pp. 168 and ff. of Campbell's *Specimens*, quoted under Head B. A short list of words in Damant's Notes, quoted under Head A. See also Ney Elias, quoted under Head A.

The Mutual Relationship of the Tai Languages of Assam.—As already stated, these languages are all closely related to each other. Indeed, they should not be considered as languages, but as members of the group of Northern Shān dialects. Of these dialects, Khāmti and the Northern Shān of Burma may be considered as the most widely separated, though, in truth, even in this case, the distance between them is not great. Āhom is, of course, on an altogether different level. It belongs to a different layer of speech, and may be considered to stand in the position of parent to all the others. We therefore put it for the present out of consideration.

Khāmti is most widely different from Burmese Shān because the Khāmtis left Mūng Kāng a century and a half ago, and their language has had time to develop on independent lines. It has, too, retained archaic forms which have disappeared in its Mūng Mau brother. For instance, in the alphabet, it still has the form for the letter *ka* which was originally borrowed from the Burmese, *viz.*, က, while in Mūng Mau Shān, the letter has changed its form to န.

The other modern Assam Tai languages have come into their new home at much later times. They have thus retained more or less of the peculiarities of the language of their original habitat, though all have come to some degree under the influence of the more powerful Khāmti.

Tairong is the one which is most like Khāmti. It is in fact almost the same dialect, the differences being hardly even tribal peculiarities. We have seen how nearly all the Tairongs lost their own language during their captivity among the Singphös, and the few that speak a Tai language at the present day have not improbably learnt it again from their Khāmti relations, and have slightly modified it under the influence of dim traditions of their old form of speech.

The next nearest is Norā. It uses the Khāmti alphabet, but has one letter, *a*, which has been lost by Khāmti, but which existed in Āhom, and still also survives in Shān and Aitoniā. Its vocabulary has more words which are peculiar to Shān than Tairong has, and its grammar often uses both Khāmti and Shān forms (when they differ) indifferently. Thus, the Dative and the Ablative cases may be made after either the Khāmti or the Shān fashion and so for the Future tense of verbs.

Aitoniā is the furthest removed from Khāmti and the nearest to Shān. It still uses the Shān alphabet, although in the case of one or two letters it has adopted Khāmti forms. It uses Shān grammatical forms freely, but also does not disdain the corresponding Khāmti ones.

The number of people reported to speak these modern Tai dialects in Assam is as follows:—

Dialect.	Where spoken.	No. of speakers.
Khāmti	Lakhimpur	2,930
Phākial	Lakhimpur	625
Norā	Sibsagar	300
Tairong	Sibsagar	150
Aitoniā	Sibsagar and Naga Hills	200
	TOTAL	4,205

These figures do not necessarily agree with the Census figures for the numbers of members of each tribe counted in 1891. The number of speakers of a language, and the number of members of the tribe which speaks it, do not usually agree. The figures for speakers of Khāmti given above are those of the Census of 1891, reduced to round numbers. Those for other languages are merely local estimates.

I have been unable to get any specimens of Phākial, and hence can give no particulars about this dialect.

ĀHOM.

As already several times stated, Āhom is an extinct language. It is reported that about a hundred people in the Sibsagar District of Assam can speak it (much as Pandits can speak Sanskrit), but that it is not their vernacular. It is very doubtful if there are now so many. A full account of the Āhoms is given in the general introduction to this group of languages. See pp. 61 and ff.

The following grammatical sketch and vocabulary are based on the specimens attached, and their accuracy depends on the care with which the latter have been prepared. This task was performed by Babu Golab Chundra Barua, formerly the Āhom translator to the Assam Government, who is, I suppose, the only person alive who is familiar with both Āhom and English. The accuracy of the translation of the specimens is guaranteed by the inexhaustible kindness of Mr. E. A. Gait, I.C.S., who has gone through it with Babu Golab Chundra Barua, and has not only checked the meaning of every syllable of this monosyllabic language, but has also supplied me with a valuable series of notes elucidating the many difficult points. I trust, therefore, that, in their main lines, the grammar and vocabulary annexed will be found to be accurate. I have departed from my usual custom in providing a vocabulary. It seemed to me advisable to do this on account of the little that is known regarding this interesting language.

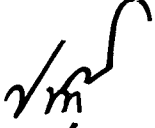



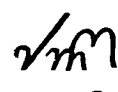

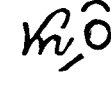
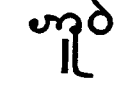
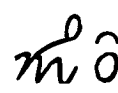





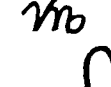

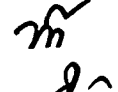

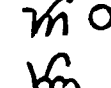

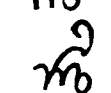
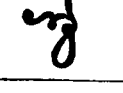
Alphabet.—The Āhom alphabet is an old form of that which, under various forms, is current for Khāmṭi, Shān, Burmese, and Chākmā. It is more complete than those of Khāmṭi and Shān, but not so complete as those of Burmese and Chākmā. It is to be ultimately referred to the alphabet in which Pāli was written.

The Āhom alphabet consists of forty-one letters, of which eighteen are vowels and twenty-three are consonants. They are given in the following table, together with the corresponding Khāmṭi letters for the sake of comparison.








Vowels.

	Āhom.	Khāmṭi.	Power.
1	𑜋	𑜇	a. In Āhom only used as a fulcrum for other vowels.
2	𑜋𑜁	𑜇𑜁	ā.
3	𑜋𑜂	𑜇𑜂	a.
4	𑜋𑜃	𑜇𑜃	i. e (as in met).
5	𑜋𑜄	𑜇𑜄	o.
6	𑜋𑜅	𑜇𑜅	u.
7	𑜋𑜆	𑜇𑜆	ū.

Vowels—*contd.*

	Āhom.	Khāmti.	Power.
8			<i>e</i> , as in <i>met</i> .
9			<i>ē</i> , as the <i>ey</i> in <i>they</i> .
10			<i>o</i> , as in <i>often</i> ; the short sound of <i>á</i> , No. 17.
11			<i>ō</i> , as in <i>note</i> .
12			<i>ü</i> .
13			<i>ai</i> .
14			<i>au</i> , as in German. Like the <i>ou</i> in 'house'.
15			<i>ä</i> . Probably pronounced like the Norwegian <i>ey</i> .
16			<i>iu</i> .
17			<i>á</i> , like the <i>a</i> in <i>all</i> ; the long sound of <i>o</i> , No. 10.
18			<i>oi</i> , as in <i>boil</i> .

Consonants.

	Āhom.	Khāmti.	Power.
19			<i>kā</i>
20			<i>khā</i> .
21	 or 	...	<i>gā</i> (not in Khāmti).
22		...	<i>ghā</i> (not in Khāmti).

Consonants—*contd.*

	Āhom.	Khāmti.	Power.
23	ꠘ	ꠘ	<i>ngā</i> , as in <i>sing</i> .
24	ꠚ	ꠚ	<i>chā</i> ; in Khāmti sometimes has the power of the English <i>t</i> .
25	ꠛ	ꠛ	<i>jā</i> . In Khāmti <i>y</i> .
26	ꠜ	---	<i>jhā</i> (not in Khāmti).
27	ꠝ	ꠝ	<i>ñā</i> . Sometimes pronounced <i>n</i> or <i>y</i> .
28	ꠞ	ꠞ	<i>tā</i> .
29	ꠟ	ꠟ	<i>thā</i> .
30	ꠠ	---	<i>dā</i> (not in Khāmti).
31	ꠡ	---	<i>dhā</i> (not in Khāmti).
32	ꠢ	ꠢ	<i>nā</i> .
33	ꠣ	ꠣ	<i>pā</i> .
34	ꠤ	ꠤ	<i>phā</i> .
35	ꠥ	ꠥ	<i>bā</i> , <i>wā</i> (final) (only <i>w</i> in Khāmti)
36	ꠦ	---	<i>bhā</i> (not in Khāmti).
37	ꠧ	ꠧ	<i>mā</i> .
38	꠨	꠨	<i>rā</i> .
39	꠩	꠩	<i>lā</i> .
40	꠪	꠪	<i>shā</i> .
41	꠫	꠫	<i>hā</i> .

As regards the VOWELS, the first, 𑜋 \bar{a} , is considered in Ahom to be a consonant as in Siamese. It is used, much like the *alif* of Hindōstānī, merely as a fulcrum for carrying the other vowels when they are initial. The vowel inherent in consonants is, as in Chākmā, \bar{a} , not a . Hence when 𑜋 stands at the commencement of a word, and is followed by another consonant, it has the force of \bar{a} . Thus, 𑜋 𑜊 $\bar{a}n$. When a syllable is not a closed one, but ends in long \bar{a} , the letter \bar{a} (No. 3) must be written in full. Thus 𑜋 \bar{a} , 𑜊 $n\bar{a}$. 𑜋 by itself would mean nothing.

The second vowel 𑜋 corresponds to the Sanskrit *visarga*. It occurs both in Shān and Siamese, but not in Khāmti. In Shān it is used as a tone sign, to indicate a high tone. In Siamese, it is used to indicate short vowels. In Āhom, according to the present tradition, its pronunciation is the same as \bar{a} (No. 3), and it is freely interchanged with it. Thus the word for 'to come' is written both 𑜋 and 𑜊 . I therefore transliterate it \bar{a} . The vowel 𑜋 (No. 4) is pronounced both i and e . In transliterating the specimens I have indicated, so far as I could, every case in which it is pronounced e . I can find no rule for the pronunciation.

Similarly the vowel 𑜋 (Nos. 7 and 11) has two sounds, those of \bar{u} and \bar{o} . When it is final, and has the \bar{o} -pronunciation, the letter \bar{O} is added to it. But when it is medial, this \bar{O} is dropped, so that there is no means of distinguishing between the two pronunciations. Thus, 𑜋 $n\bar{u}$, but 𑜋 \bar{O} $n\bar{o}$. Both $n\bar{u}n$ and $n\bar{o}n$ would be written 𑜋 \bar{O} . I am not at all certain that this distinction in writing $n\bar{u}$ and $n\bar{o}$ really exists. All that I can say is that it is what is done in the specimens here given.

The other vowels (Nos. 12 and 16) which end in \bar{O} , also only retain this \bar{O} when the vowel is at the end of the syllable. When it is medial, the \bar{O} is dropped.

The vowel 𑜋 au (No. 14) is often written 𑜋 \bar{O} $\bar{a}w$. Thus 𑜋 or 𑜋 \bar{O} kau or $k\bar{a}w$, I. This is always the case in Shān. *Kau* represents the correct pronunciation.

In writing, 𑜋 $a\bar{u}$ (No. 15) and 𑜋 au (No. 14) are often confused; so that we find 𑜋 $ma\bar{u}$, thou, often carelessly written 𑜋 or even 𑜋 \bar{O} .

In the above table, the vowels are all given in their initial forms, *i.e.*, attached to 𑜋 which, as already stated, is considered by the Āhoms to be a consonant. They can

be similarly attached to any other consonant. The following are examples :—

ṁ kā, ṡ mā, ṣ bā, ṣ chā, ṁ ki. ṡ di, ṁ kī, ṡ tī,
 ṁ ku, ṡ lu. ṁ kū, ṡ lū, ṡ le. ṡ me. ṡ kē,
 ṡ pē, ṡ ko, ṡ po, ṡ kū, ṡ khū, ṁ kai,
 ṡ rai, ṡ kau, ṡ jau. ṡ haū, ṡ maū, ṡ khriu,
 ṡ khā, ṡ jā, ṡ koi, ṡ poi.

Note that in writing these vowels great carelessness is observed. I have already pointed out the frequent confusion between *au* and *aū*. In the same way *i* and *ī*, and *u* and *ū*, are continually confounded,—or rather *ī* is often written for *i*, and *ū* for *u*. Similarly

ṁ *i* and ṁ *ū* are often confounded.

As regards CONSONANTS, it will be seen that the Āhom alphabet is more complete than Khāmṭi. The latter wants the soft letters *g*, *gh*, *j*, *jh*, *d*, *dh*, *b* and *bh*. On the other hand Khāmṭi has *y* instead of the Āhom *j*. The same is the case in Shān. In other respects, also, the Khāmṭi alphabet is nearly, but not quite, the same as that of Shān. In Āhom, the letter Ṣ (No. 35) is pronounced *b* when initial, and *w* when final. When subscript to another consonant it is used for the vowel *u* (No. 18).



Every consonant has the letter *ā* inherent in it. The same occurs in the Chākmā spoken in the Chittagong Hill Tracts, which is an Aryan language, using an alphabet belonging to the same group as that of Āhom. In the transliterations drawn up by the local officers the *ā* is always carefully marked as long, and there seems to be little doubt about the matter. The same transliteration, however, represents the sound of *q* in 'hot' by *a* (as in Assamese), and hence it is possible that while the inherent vowel of the consonants is marked *ā*, it is not necessarily a long *ā*, but may also have the sound of *a* in 'have.' The point is not of much consequence, for since, as has been said above, the tones of the words have been forgotten, there is little chance of the modern pronunciation of the inherent vowel correctly representing the ancient one.

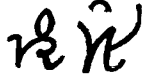
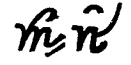
When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of a closed syllable, the mark ˘ corresponding to the



Sanskrit *virāma* is put over it. Thus ṁ kā, but ṁ k. The letter ṡ mā, however, when final, does not take this mark. Instead of this it becomes ˚, a small circle, written above the preceding consonant, and corresponding to the Sanskrit *anusvāra*. Thus ṡ ˚ not ṡ chām, and.

In Khāmṭi, the inherent vowel has the same sound as in Hindī,—that of the *a* in 'America.' In Shān it is described as the *a* in 'quota', 'Ida'. Dr. Cushing often transcribes it as *ā*. In Siamese, its sound is represented by *ō*. In both Shān and Khāmṭi an *anusvāra* is used to indicate a final *m*.





The pronunciation of the consonants presents little difficulty. ṡ *ugā* is pronounced

like the *ng* in 'sing', and  *chā* as in 'church'. The nasal letter  *nā* has the power of *nyā*. But at the end of a syllable, it is sometimes pronounced as an *n*, and





sometimes as a *y*. Thus  *khüñ*, much, is pronounced *khün*.  *üñ*, gladness, is pronounced *üy*.

In Āhom, the letter  (No. 35) has two sounds; *bā* when initial, and *w* when final. It is often written as a mere circle, thus,  *bāw*, for *bau*, not. In literary Khāmti, Shān, and Siamese, there is no *b*-sound, this letter being always pronounced as *w*. In colloquial Shān, an initial *m* is frequently pronounced *b*. Thus *māng* is pronounced *bāng*.

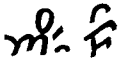
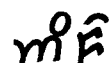
The letters *w*, *l*, and *r* are frequently compounded with other consonants. In such cases *w* becomes the vowel *ā* (No. 17), q.v. The following compounds of *r* and *l* occur in the specimens and list of words, *khṛ*, *phṛ*, *mr*, *tr*, *bl*, *kl*, and *pl*.


The method of writing a compound *r* is properly as follows,  *khṛā*,  *phṛā*,  *mrā*,  *trā*, but in words of frequent occurrence the *r* is omitted in writing.

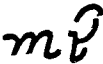
Thus *khṛáng*, property, is written  *kháng*, not  *khṛáng*, and *phraü*, who?


is written both  *phraü* and  *phaü*, and also (incorrectly) even  *phrau* and  *phau*. This word well illustrates the extreme laxity observed in writing the vowels in Āhom. The first of these four forms is, of course, the correct spelling.

I can give only one example of the form which *l* takes when compounded with another consonant.

It is the word  *klin* (pronounced *klen*), drink, as compared with  *kin*, eat. It thus appears, if this example applies to every case, that the form which conjunct *l* takes is the same as that of the letter *ā*. As we have seen is often the case with *r*, the letter *l*, when it is compound, is omitted in every other instance in which it occurs in the specimens and list of words. The following are the remaining words containing this letter :—

 *klai*, written *kai*, far, distant.

 *klāng*, written *kāng*, middle.





 *plāng*, written *pāng*, clear.

These compound letters have almost disappeared in Khāmti and Shān. Compounded *l* has disappeared altogether. Thus, the Khāmti word for 'distant' is *kai* and for 'middle' is *kāng*. The only certain instance of a compound *r* occurring in Khāmti with which I am acquainted is in *trā*, a rupee, corresponding to the

Āhom *trā*. There may be a few others, but I do not know them. The general rule is that a compound *r* in Āhom disappears in Khāmti and Shān. Thus—












Āhom.	Khāmti.	Shān.	English.
<i>kháng</i> . . .	<i>kháng</i> . . .	<i>kháng</i> . . .	property.
<i>kháng</i> . . .	.....	<i>kháng</i> . . .	body.
<i>khriu</i> . . .	<i>khriu</i> . . .	<i>khriu</i> . . .	tooth.
<i>khung</i> . . .	<i>khüng</i> . . .	<i>khüng</i> . . .	divide.
<i>phraü</i> . . .	<i>phaü</i> . . .	<i>phaü</i> . . .	who ?
<i>phring</i> . . .	.....	<i>phing</i> . . .	be many.
<i>phrum</i> . . .	<i>phum</i> . . .	<i>phum</i> . . .	hair.
Compare—			
<i>kin</i> . . .	<i>kin</i> . . .	<i>kin</i> . . .	eat.
<i>klin</i> or <i>klün</i> . . .	<i>kin</i> . . .	<i>kin</i> . . .	drink.



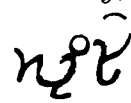

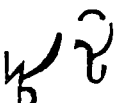
In Āhom the words for 'eat' and 'drink' are distinct. In Khāmti and Shān they are the same.

Irregular forms of syllables sometimes occur. Thus the interjection *ai* is always written  as if it was *hā*. The word *hit*, do, is always written , as if it was *ki*. In I, 40, *boi*, service, is written , instead of .

Some consonants are freely interchanged. Thus, we have both *jāng* and *ñāng*, be; *khaü* and *shaü*, enter; *chām* and *chāng*, and.

The numeral figures are—

 or 	1		6
	2		7
	3		8
	4		9
	5		10

These are as given me by the local authorities. Those for three, four, and five are doubtful, as they are only the words *shām*, three; *shī*, four; and *hā*, five, spelt out. There can be no doubt about the others. When numerals are used, the figure and not the word is almost always written. Thus, when *lūng*, one, is used for the indefinite article, a, we always find  or , 1, not  *lūng*, one. Similarly for 'two' we find , 2, not  *sháng*, two. In the second specimen, however, the word for 'eighteen', *ship-pit*, is spelt out.

Relationship of Āhom to Khāmtī and Shān.—Like Khāmtī and Shān, Āhom belongs to the Northern Sub-Group of the Tai Group of languages. It is in an older stage of linguistic development, and is therefore of considerable philological interest. It bears something of the same relationship to them that Sanskrit does to Pāli, but the relationship is much closer. Khāmtī and Shān have not developed so far from Āhom, as Pāli has from Sanskrit. In one point, however, there is close resemblance between the two relationships. This consists in the simplification of compound consonants. Āhom *kh*, *pl* and other compound consonants are simplified into *kh*, *p*, etc., in Khāmtī and Shān, just as Sanskrit *kh*, *pl*, and other compound consonants become *kh*, *p*, etc., in Pāli.

Siamese occupies an intermediate position. Compound consonants are written, but are not always pronounced. Thus in the word *phlōp*, twilight, the *l* is pronounced, but in *chring*, truly, the *r* is not heard, and the word is pronounced *ching*. Sometimes, instead of the second member of the compound being unpronounced, a very short vowel (like the *svārahakti* familiar to students of languages derived from Sanskrit) is inserted between the two letters. Thus the word *tlāt*, a market, is pronounced *t'lat*.

It is not necessary to give examples of the changes which befall compound consonants, as they have been dealt with under the head of the alphabet. I shall here confine myself to considering what other changes, if any, occur in the transition from Āhom to the modern Northern Tai languages.

1. As a rule, the Āhom vowels are retained in Khāmtī and Shān. There are very few exceptions, such as Āhom *khruṅ*, divide, Khāmtī and Shān *khūṅ*.

2. As regards consonants, the following changes occur:—

(a) Āhom *b* usually corresponds to Khāmtī or Shān *w*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>bā</i>	<i>wā</i>	<i>wā</i>	say.
<i>baɪ</i>	<i>wai</i>	<i>wai</i>	put.
<i>bān</i>	<i>wān</i>	<i>wān</i>	day.

Sometimes it becomes *m*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>blók</i>	<i>māk</i>	<i>māk</i>	flower.
<i>bān</i>	<i>mān</i>	<i>mān</i> or <i>wān</i>	village.
<i>baɪ</i>	...	<i>māw</i> or <i>wāw</i>	a youth.
<i>baü</i>	<i>maü</i>	<i>maü</i>	a leaf.

In Shān, the uneducated frequently pronounce *m* as if it was *b*.

(b) Āhom *d* becomes Khāmtī and Shān *n* or *l*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>dai</i>	<i>nai</i>	<i>lai</i>	obtain.
<i>dāng</i>	<i>hū-nāng</i>	<i>khū-lāng</i>	nose.
<i>dau</i>	<i>nau</i>	<i>lau</i>	star. Siamese <i>dau</i> .
<i>dī</i>	<i>nī</i>	<i>lī</i>	good. Siamese <i>dī</i> .
<i>din</i>	...	<i>lin</i>	ground. Siamese <i>din</i> .
<i>dip</i>	<i>nip</i>	<i>lip</i>	alive.
<i>dün</i>	<i>nün</i> or <i>lün</i>	<i>lün</i>	moon. Siamese <i>düen</i> .

The difference between Khāmtī and Shān is not so great as it looks, for both languages freely interchange *n* and *l*. It will be noticed that Siamese retains the *d*.

(c) Āhom *h* usually remains unchanged, but sometimes appears in Khāmtī and Shān as *ng*. Thus, Āhom, *hū* an animal of the ox species; Khāmtī and Shān, *ngō*; Siamese, *ngüā*; Shān, also, *wō*.

(d) Āhom *j* becomes Khāmtī and Shān *y*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>jān</i>	...	<i>yān</i>	ask.
<i>jau</i>	<i>yau</i>	<i>yau</i>	completion.
<i>jū</i> or <i>ū</i>	...	<i>yu</i>	abide.

(e) Āhom initial *ñ* becomes Khāmtī and Shān *y*. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>ñāng</i>	<i>yāng</i>	<i>yāng</i>	be.
<i>ñūng</i>	<i>yīng</i>	<i>yīng</i>	female.

(f) In Khāmtī and Shān, *n* and *l* are freely interchangeable. Hence we sometimes find an Āhom *n* represented by *l*, as in Āhom *nīu*, a finger; Khāmtī *liu*; Shān *niu*.

(g) Āhom *r* becomes *h* in Khāmtī and Shān. Thus,—

Āhom.	Khāmtī.	Shān.	English.
<i>rai</i>	<i>hai</i>	<i>hai</i>	lose.
<i>rāk</i>	...	<i>hāk</i>	compassion. Siamese <i>rāk</i> .
<i>rāng</i>	<i>hāng</i>	<i>hāng</i>	a tail.
<i>rāng</i>	<i>hāng</i>	<i>hāng</i>	shout.
<i>rau</i>	<i>hau</i>	<i>hāw</i>	we. Siamese <i>rau</i> .
<i>rik</i>	...	<i>hik</i>	call. Siamese <i>rik</i> .
<i>rō</i>	<i>hō</i>	<i>hō</i>	head. Siamese <i>hūā</i> .
<i>rūn</i>	<i>hūn</i>	<i>hūn</i>	house. Siamese <i>rūen</i> .

It will be seen that Siamese usually retains the *r*.

In other respects the phonology of Āhom agrees very closely with those of Khāmtī and Shān.

Tones.—Āhom, like the modern Tai languages, undoubtedly used tones. Not only is this to be gathered from analogy, but there is a distinct tradition to the same effect. Unfortunately, so far as I have been able to ascertain, tradition is silent as to what tones were used with words, nor is there, as in Siamese, any system of indicating them in the written character. It would be a vain task to attempt to show what tones were used by quoting the analogy of the modern cognate forms of speech, for, in these, the same

word may have different tones in different languages. Moreover, in the one word, the tones of which I have been able to ascertain, they differ from those in use in Khāmti and Shān. This is the word *mā*, which, when it means 'a horse', has in Āhom a long tone, and in Khāmti an abrupt tone, while *mā*, a dog, has in Āhom an abrupt tone, but in Khāmti and Shān a rising inflection.

Articles.—There does not seem to be any word which performs the function of a definite article. Probably a demonstrative pronoun can be used when required. For the indefinite article the numeral *lūng*, one, is employed. Thus, *kūn-phū-lūng*, person male one, a man. In Khāmti, *ā* is prefixed to *lūng* in this sense, but this does not appear to be the case in Āhom. The Interrogative-Indefinite Pronoun *phraü* is used to mean 'a certain'.

Nouns.—*Gender.*—Āhom words when performing the functions of nouns have no gender. When, in the case of living creatures, it is required to distinguish sex, this is done by compounding the main word with another word meaning 'male' or 'female'. The words most commonly used with human beings are *phū* for the masculine, and *mī* for the feminine. Thus, *kūn*, a person; *kūn-phū*, person male, man; *kun-mī*, person female, woman. Other words used are *lik*, for the masculine, and *ñüing* for the feminine. Examples are *khā*, slave; *khā-lik*, a male servant; *khā-ñüing*, a female servant. With nouns of relationship *mān* and *ñüing* are used. Thus, *po* or *po-mān*, a father; *nāng*, a younger brother or sister; *nāng-mān*, a younger brother; *nāng-ñüing* or *ñüing-nāng*, a younger sister; *luk*, a child; *luk-mān*, a son; *luk-ñüing*, a daughter. In words like *po-mān* instead of *po*, the *mān* is said to give the idea of respect.

In the case of irrational animals *thük* indicates the male sex, and *me* the female. Thus,—

<i>mā-thük</i> , horse	<i>mā-me</i> , mare.
<i>mā-thük</i> , dog	<i>mā-me</i> , bitch.
<i>hū-thük</i> , bull	<i>hū-me</i> , cow.
<i>pe-ngā-thük</i> , he-goat	<i>pe-ngā-me</i> , she-goat.
<i>tū-ngī-thük</i> , male deer	<i>tū-ngī-me</i> , female deer.

In other Tai languages, the following words are used to indicate gender:—

	Khāmti.	Shān.	Siamese.
Male human beings	<i>chai</i>	<i>chai</i>	<i>xai</i>
Female ditto	<i>yíng</i>	<i>yíng</i>	<i>sāu. ha-ñing.</i>
Male irrational animals	<i>thük</i>	<i>po</i>	<i>tua-phū.</i>
Female ditto	<i>mē</i>	<i>me</i>	<i>tua-mia.</i>

In some instances in Āhom, as in other Tai languages, difference of gender is expressed by the use of different words. Thus *po*, father; *me*, mother.

Number.—Usually the idea of plurality is left to be inferred from the nature of the sentence. If, however, it is necessary to express it, this is generally done by prefixing the word *khau*, which is also used as the plural of the third personal pronoun, meaning 'they'.

The same word is used in Khāmṭi and Shān. Examples of its use are, *khau khām-kulā*, servants; *khau mün*, rejoicings; *khau po*, fathers. Or some noun of multitude, such as *phring*, a crowd, may be added, as in *kün phring*, people. With numerals, no sign of number is required. Thus, *shäng kün*, two persons.

Case.—The relations of case are indicated by composition with some other word or by position.

The *Nominative* is either the bare form of the word, or else, optionally, takes the suffix *ko*. This *ko* possibly gives a definite force to the noun to which it is attached; at least, every noun to which it is attached in the specimens has that force. It is especially common with pronouns. It is possibly connected with the Shān *ko*, a person, or with the Khāmṭi *ko*, also. Examples of the use of the nominative are,—

(a) Without *ko*.

luk-ngi lāt-khām, the younger son said.

po-mān pān-kān, the father began to divide.

(b) With *ko*.

po-mān-ko rün āk mā, the father came outside the house.

pān-kū luk-ko rai-dai, which son lost, the son who lost.

In Khāmṭi and Siamese the nominative takes no suffix. Shān may suffix *naí*, *chām*, or *chüng*. In all these languages, as in Āhom, the nominative usually stands first in the sentence after the introductory particles. *Ko* occurs in Shān as a suffix in words like *läng-ko*, another.

When a noun is the direct object of a sentence, that is to say when it is in the *Accusative* case, it takes no suffix or prefix. Thus,

mān-ko hung ngin, he sound hear, he heard a sound.

nung-tāng khüp tin-khau, put shoe foot-on, put shoes on (his) feet.

The accusative sometimes takes the suffix *mai* (*vide post*). In the specimens, this is confined to pronouns.

The above examples show that the accusative sometimes precedes, and sometimes follows, the word performing the function of a verb.

The accusative takes no suffix in Khāmṭi, Shān, or Siamese; but, in Khāmṭi, it also freely takes *mai*. In Shān it can take the suffix *chüng*, when it is wished to give the word a definitive meaning. In Shān, as in Āhom, it sometimes precedes and sometimes follows the word performing the function of a verb. In Khāmṭi it usually precedes, and in Siamese it usually follows.

The relationship of the *Instrumental* case is indicated by prefixing *tāng*, with. Thus, *tāng khán*, (beat him) with a cudgel; *tāng shai*, (bind him) with a rope.

Tāng properly means 'with', 'in company with'. In Khāmṭi it appears to have only this meaning. In Shān, it appears to have only the meaning of the instrumental. The Khāmṭi prefix of the instrumental is *au*.

The relationship of the *Dative* case is indicated by prefixing the word *tī*, meaning 'place', hence 'the place or object to which motion is directed'. As explained below, *tī* in Shān is also used to indicate the Ablative, as meaning 'the place from which motion is begun'. The same word is used to form the future tense of words performing the function of verbs. Examples of the dative are,—

tī po kau, (I will go) to my father.

tī mán rün, to his house.

tī nai luk-tām Kāshmīr, to here from Kashmir.

Tī is used as a dative prefix in Khāmṭi and Northern Shān. In Siamese it becomes *tē*. In Southern Shān the word used is *lāk*, but *kā-tī*, place-place, is also employed. See ablative below.

The relationship of the *Ablative* case is indicated by prefixing *luk* or *luk-tām*, as in *luk po-lüng*, from a father; *luk-tām Dhanirām*, from Dhanirām; *luk-tām Kāshmīr*, (how far is it to here) from Kāshmīr.

Tām means 'place', and *luk* probably means the same. *Luk-tām*, like the Shān *kā-tī*, is a couplet meaning, literally, 'place'. Hence it means the *source* of an action, and is used to mean 'from'. In Shān *kā-tī* as meaning 'place', also means the *place or object to which* motion is directed. It is hence used also as a prefix of the Dative, and whether the Ablative or the Dative is meant has to be determined from the context. In Khāmti *luk* is used as the prefix of the Ablative.

The relationship of the *Genitive* is indicated by the juxtaposition of the governed and governing word, the governed word being placed last. Thus, *kip khau*, husk rice *i.e.*, husk of rice; *ān phūk mā*, saddle white horse, the saddle of the white horse.

This order of words to express the genitive is typical of all the Tai languages. It also occurs in the Mōn-Khmēr languages including Khassi, but in the Tibeto-Burman languages it is reversed.

In a few instances in the specimens the genitive precedes the governing noun. I am unable to explain how this occurs. The rule is so universal in its application that I am inclined to suspect mistakes on the part of the translator. The instances are,—

kau po-mān rün, I father house, my father's house. Here *kau* precedes instead of following *po-mān*, and *po-mān*, which is also in the genitive precedes *rün*.

mān rün, (in) he house, in his house. Here *mān* precedes *rün*.

tī mān rün, place he house, to his house. Here *mān* again precedes *rün*.

kau chau rün, former owner house, former owner's house. Here *chau* precedes *rün*.

po māi rün, father thou house, thy father's house. Here *po māi*, thy father, is according to rule; but it should follow, not precede, *rün*.

It may be noted that in each of these examples, the main governing word is the same. *rün*, a house, and this may have something to say to it. In Shān, however, we find sentences like *hün kun-chū nān*, house men those, the house of those men, which is according to rule.

The most usual way of expressing the *Locative* case is to employ the noun by itself, leaving the meaning to be gathered from the context. Thus,

hai müng-bān tāk-īp-tāk āk-jau, (in) that country famine arose.

nung-tāng mü chī-ráp-cháp-kháp-bai, put (on) hand a ring.

rau-ko hit-mün hit-khün ū chau koi, we rejoicing merry-making been heart have, we have been rejoicing (in) heart.

bā-bān, said day, (on) the day referred to.

The force of the Locative is made explicit by the use of an appropriate verb of motion. Thus,

phū-ai luk-mān nā-din shai ū-koi, the elder son field enter been-has, the elder son had entered the field, *i.e.*, was in the field. Here it is impossible to say whether *shai* should be considered as a postposition or as a verb,—a typical example of Tai idiom. Similarly we have,—

mān-ko rün bau mā-khau, he house not came-enter, he did not come into the house. Here *khau* is part of the compound verb *mā-khau*, but that is only an accident of its position. If it had been after *rün*, it would have been a postposition meaning 'in'.

In the following *khau* has come definitely to perform the function of a pre- or post-position :—

nā-kip khau, into the field.
tin khau, on the feet.
khau shun, into the compound.
khau mü, on the hand.
khau kächāri, in the court.
khau ā-nān rün, in that house.

In Khāmti the Locative is formed by suffixing *mai*.

The *Vocative* is formed by suffixing *ai* (which is always written 'hā'), as in *po ai*, O father.

The prefixes and suffixes mentioned above are usually omitted when no ambiguity would occur.

There is one suffix still to be dealt with. It occurs only in Khāmti and Āhom. It is *mai*. In Khāmti it is used as a suffix of the accusative, dative, and locative. In Āhom it seems to be used generally as a kind of indicator of an oblique case, that is to say, that the noun to which it is suffixed is not in the nominative case. Thus it is used for the accusative in *kau-mai po-ū*, beats me, I am beaten, to distinguish it from *kau po-ū*, I beat; for the instrumental in *kau-mai bai shai-hing-jau-ō*, by me watching used to be done. Similarly with the preposition *ān*, before, we have *ān kau-mai*, before me. When used as a genitive, it is said to be employed only as a genitive absolute; thus, *kau-mai*, mine, not 'my'. So *kün-phū lüng hai müng-mai*, person-male one that country-of, a man of that country.

Adjectives.—In all the Tai languages a word performing the function of an adjective follows the word it qualifies. It thus occupies the same position as a word in the genitive. Examples in Āhom are,—

müng jau, country distant, a far country.
phū ai, male elder, an elder male person.
rün noi, small house.
kün dī phū lüng, person good male one, a good man.
kün dī mī lüng, person good female one, a good woman.

In one instance (sentence No. 226) we have *phūk mā*, white horse, in which the adjective precedes the noun qualified. If this is not a mistake, I am unable to say how it occurs. Perhaps it is due to Tibeto-Burman influence.

In the Tibeto-Burman languages the adjective may either follow or precede the noun it qualifies. In Khassi it precedes.

Comparison.—Comparison is formed with the word *khüñ* or *kiñ* (pronounced *khün* or *ken*), which means 'be better'. The thing with which comparison is made is put in the ablative governed by *luk*. Thus, *dī*, good; *khüñ dī luk*, better than.

The superlative is expressed by adding *nām*, many, or *tāng*, all. Thus *khüñ dī nām*, better (than) many; *khüñ dī nām nām*, better (than) many many; *khüñ dī tāng nām*, better (than) all many; all these meaning 'best'.

Khiñ is also used to form the comparative in Khāmti and Shān. In Siamese *yīng* is used.

The *Numerals* are given in the list of words. To those there shown may be added *ship pit* (*pet*), ten eight, eighteen; *shāng shai*, two twenty, twenty-two.

Generic words may be added to numerals as in most Tibeto-Burman languages. They are very numerous in all the Tai forms of speech. Frankfurter, in his *Siamese Grammar*, gives a list of about thirty. Needham, in his *Khām-tī Grammar*, gives a list of about twelve common ones. Cushing, in his *Shān Grammar*, gives a list of forty-five, and specially says that it is not complete.

These indicate the quality of the noun which is counted. Thus, one word is used when human beings are counted, another when animals are counted, another when flat things, another when round things, and so on. The word 'piecee' in Pigeon English, as in 'one piecee man' for 'one man', and the word 'head', when we talk of 'six head of cattle', are something like generic words.

Owing to the scanty materials available, only a few examples can be given of their use in Āhom :

kūn, a person, is used in counting human beings, as *kūn phū lūng*, person male one, one man ; *kūn mī lūng*, person female one, one woman ; *luk-mān sháng kūn*, son two persons, two sons.

tū, a body, used in counting animals, as in *tū sháng-shaü mü*, body two-twenty pig ; or *mü sháng-shaü tū*, pig two-twenty body, both meaning twenty-two pigs.

From the above, the rule appears to be that if 'one' is the numeral, the generic word precedes it. In other cases, either the generic word precedes and the thing counted follows the numeral, or *vice versa*.

In Khām-tī, when no generic word is used, the numeral precedes the noun. When one is used, the numeral follows the noun. Thus, *shām khūn*, three nights, but *hūn hā-lāng*, house five-habitations, five houses. In Shān, the rule regarding 'one' is the same as in Āhom. In other cases, the thing counted precedes, and the generic word follows, the numeral. Thus *māk-chāk hā-hūn*, orange five-round-things, five oranges.

Pronouns.—The *Personal Pronouns* have different forms for the singular and for the plural. In other respects they are treated exactly like nouns substantive. They are as follows. I give the Khām-tī, Shān, and Siamese forms for the sake of comparison :—

Āhom.	Khām-tī and Shān.	Siamese.	English.
<i>kau.</i>	<i>kau.</i>	<i>kā.</i>	I.
<i>rau.</i>	<i>hau.</i>	<i>rau.</i>	we.
<i>maü.</i>	<i>maü.</i>	<i>mūng.</i>	thou.
<i>shü.</i>	<i>shü.</i>	<i>sü.</i>	ye.
<i>mān.</i>	<i>mān.</i>	<i>man.</i>	he, she, it.
<i>khou</i> or <i>mān-khou.</i>	<i>khou</i> or <i>mān-khou.</i>	<i>khou.</i>	they.

In the above, the suffix *mai* forms a genitive absolute, as in *kau-mai*, mine.

A dependent genitive sometimes precedes and sometimes follows the governing noun. It follows in—

po kau, my father.

luk-mān maü (also *maü luk-mān*), thy son.

náng maü, thy younger brother.

po maü, thy father.

kháng shü, your property.
po-mān măn, his father.
luk-mān-ko măn, his son.
shun măn, his compound.
khiring bai măn, on his body.
māk-mo-múng măn, his mango fruit.

It precedes in—

kau po-mān, my father.
kau kun-rik-tai, my friends.
kau täng-lai, everything of mine.
kau hū-me, my cow.
kau au-chau, my uncle.
maü luk-mān (and *luk-mān maü*), thy son.
maü nǎng-mān, thy younger brother.
maü po-mān, thy father.
maü täng-lai khām, all thy gold.
maü chü, thy name.
mān luk, his son.
mān rün, (at) his house.
tī măn rün, to his house.
mān shaü nǎng-nǎng, his grown-up younger sister.
mān nǎng, his younger sister.
mān nǎng-mān, his younger brother.

Note that *mān* is to be distinguished from the pleonastic syllable *mān* added to nouns of relationship, like *po-mān*, a father; *luk-mān*, a son.

The *Demonstrative Pronouns* are *nai*, *ān-nai*, this, and *nān*, *ā-nān*, *ān-nān*, that. Examples are, *tām-nai*, from this, then; *mü-nai*, time this, then; *tī-nai*, place this, here, now; *ā-nān bai-lāng*, after that; *luk-phrai maü khān-shü ā-nān ai*, from whom did you buy that? *ān-nān khām*, that word; *ā-nān tun*, that tree. With regard to *ā-nān* and *ān-nān*, the latter is certainly the original form. In the Tai languages, when two words are compounded, and the first word ends, and the next begins, with the same letter, one of these letters may be optionally elided. There are numerous examples of this in the modern languages. This is of importance in analyzing the meanings of compound words.

Nai and *nān* also occur in both Khāmti and Shān. The Siamese words are *nī*, this, and *nōn*, that.

We have also in Āhom, but not apparently in the other Tai languages, *i-ū*, this, and *haiü*, that. I have only met them used as adjectives, but always preceding the word they qualify. They are not impossibly borrowed from Assamese. Examples are *i-ū luk-mān*, this son; *i-ū luk maü*, this thy son; *i-ū nǎng maü*, this thy younger brother; *i-ū sho-khām*, this complaint; *i-ū mā*, this horse; *i-ū ān phūk mā*, this saddle of the white horse; *i-ū trā*, this rupee; *haiü müng-bān*, (in) that country; *haiü müng-mai*, of that country; *haiü-kün-phū*, that man. *I-ū* is explained as a compound of *i*, one (?) and *ū*, is.

The *Relative Pronoun* is *pān-kū*, as in *kíp khau pān-kū mü haiü-kin-kin*, the husks of rice which (to) the swine he gave to eat; *pān-kū luk-ko rai-dai*, which son lost, the son who lost; *hū-me pān-kū kau khān-jau*, the cow which I bought.

The Khāmti, Shān, and Siamese Relative Pronoun is *an*. I am unable to find any word resembling *pān-kū* in those languages. In Khāmti, *phān* means 'what sort'.

The *Interrogative Pronouns* are *phraü*, who?; and *shāng*, *kā-shāng*, *rē*, what? Thus, *lik-khā phraü*, whose boy?; *luk phraü*, from whom?; *phraü-nai*, what now, when?; *kā-shāng* (sic) *khan-mün bāk khām o*, what merriments mean word, what do these merry-makings mean?; *maü chü kā-shāng ū*, your name what is, what is your name? *Rē* is given on the authority of Hodgson. One of the foregoing sentences ends in *o*. This is an interrogative particle which cannot be translated. It simply gives an interrogative force to the sentence.

Phraü appears in Khāmti and Shān in the form of *phaü*. Both have *kā-shāng*.

Phraü appears also as an *Indefinite Pronoun*, as in *phraü nā-kip*, a certain field; *phraü bau*, anyone not, no one.

Kā-shāng means 'how many' in; *kā-shāng pī*, how many years? Similarly *phraü kun-phring*, what person-multitude, how many persons?

Verbs.—Subject to the remarks in the general introduction to this group, the relations of mood and tense can be indicated in the following way:—

The *Simple Present* takes no particle. It is always the word performing the function of the verb, standing alone. Thus, *po kau jū khau ā-nān rün noi*, my father lives (*jū*) in that small house.

The tense is indicated in the same manner in all Tai languages.

The *Present Definite* is formed by adding *ū*, remain, after the word performing the function of a verb, as in, *mān nāng-ū nō mā-lūng*, he is sitting (*nāng*, sit) on a horse.

In Khāmti *ū* is added. In Shān *yū*, and in Siamese *āyū*.

The *Imperfect* is formed by adding *ū-jau*, i.e., the past tense of *ū*. Thus *kau po-ū-jau*, I was striking.

The *Past* tense is formed by adding, after the word performing the function of a verb, either *jau* or *kā*.

In Āhom both *jau* and *kā* are used indifferently for the Past tense. In Khāmti and Shān, *yau*, like the Siamese *lēu*, indicates the perfect rather than past tense generally. In Siamese *lēu* is put at the end of the sentence, but *lai*, which corresponds to it in Shān, unlike *jau* or *yau*, precedes the verb. In Khāmti *kā* also gives the force of the past tense, as in Āhom, but not in Shān. I do not know the original meaning of *kā*, when used as a past sign. Possibly, like *tī* of the future, it means 'place'. *Tī* indicates the place or scope to which action proceeds, and *kā* might mean the place from which it proceeds. Compare the use of *kā* for both the dative and the ablative in Shān. *Jau* means 'completion'.

It is in the past tense that the tense particle is most often widely separated from the word performing the function of the verb.

The following examples occur of this tense in the specimens:—

(a) Applied direct to the word performing the function of the verb.

rai-dai-jau, lost, I, 7; was lost, I, 54.

āk-jau, arose, I, 10.

dip-dī-jau, was alive and well, I, 15.

hān-jau, saw, I, 23; II, 11, 18.

chum-kān-jau, began to kiss, I, 24.

bā-jau, said, I, 50.

tai-jau, died, I, 53.

dai-jau, was got, I, 54; was obliged, II, 5.
khān-jau, bought, II, 3.
pai-kā-jau, went, II, 7.
pin-jau, became, II, 7.
kā-jau, went, II, 10.
khāt-jau, seized, II, 14.
mā-jau, came, II, 15.
ū-jau, was, 162 and ff.
po-jau, struck, 185 and ff.; was struck, 203.

(b) Separated from the root.

dai (mān) jau (cf. *dai-jau*, above), (he) possessed, I, 1.
pān-kān (tāng-lai . . . klāng shāng pī nūng) jau, divided (all between the two brothers), I, 3.
phū (phān) jau, floated (on poverty), I, 10.
pai-kā-mā (tī po-mān) jau, went (to his father), I, 21.
ū (tāng nī) jau, was (distant), I, 22. Cf. *ū-jau*, above.
bā (mān) jau (cf. *mān bā-jau*, I, 50), said (to him), I, 37.
haii (phāk-lüing khau) jau, gave (a feast to them), I, 38.
hān (mān) jau, saw her, II, 12. Cf. *hān-jau*, above.

As already seen, *ū-jau*, the past of *ū*, remain, be, is used to form the imperfect.

Kā (or, as it is written in I, 11, *kā*) occurs in the following cases. In every instance it is attached directly to the word performing the function of a verb. It should be distinguished from the word *kā*, go, which is frequently compounded with *pai*, go, so as to form a couplet, as in *pai-kā-jau* (II, 7), or *kā-jau* (II, 10), went.

bā-kā, said, II, 13, 15.
lau-kā, told, II, 16.
pai-kā, went, I, 5, 11 (*kā*); II, 1, 6, 17; 211 and ff.
phrai-kā, went, II, 8.
rāng-hai-kā, shouted aloud, II, 13.
tuk-kā, fell, II, 11.

The *Perfect* is formed by adding *koi* after the word performing the function of a verb.

As already stated, *Khāmti* forms the perfect by adding *yau* after the verb. So also *Shān*, which may also, however, prefix *lai*, with or without *yau* following the verb. *Koi* means 'come to an end, be used up'.

The following are examples of the perfect:—

dip-dī-koi, has become alive and well, I, 30, 54.
ū-koi, has been, was, I, 33.
dai (khuñ-dī) koi, has got (him in good health), I, 39.
bau lu-koi, have not disobeyed, I, 44.
jū-koi, has lived, I, 51.
dai (chām) koi, (and) has possessed, I, 52.
pin-koi, it happened, II, 9.
(kau) po (mān luk tāng khān) koi, (I) have beaten (his son with many stripes), 228.

As seen above, the perfect of *ū*, remain, be, is *ū-koi*, and this is itself, also used to render the perfect. Thus,—

khan-ū-koi, has entered, entered, I, 6.

mā-ū-koi, has come, I, 38.

hit-mün hit-khün ū (chaü) koi, have been rejoicing in heart, I, 53.

The *Pluperfect* or *Remote Past* is indicated by suffixing *o* to *jau* of the past. Thus,—

mān-ko tāng khráng-ling tāk-lu, tāk-pāng, kin jau-o, he had diminished, had ruined, had eaten all the property, I, 9. Here *jau-o* must be construed with each of the three words performing the functions of verbs *viz.*, *tāk-lu*, *tāk-pāng*, and *kin*.

hit-mün hit-khün jau-o, they rejoiced and were merry, I, 32.

haii-dai (*phák-lüŋ*) *jau-o*, had given (a feast), I, 49.

shaii-heng-jau-o, had used, II, 4.

po-jau-o, had struck, 193.

A combination of *jau* and *shī* also gives the force of a pluperfect. Thus,—

tai-shī-jau, having died was, had died, I, 30.

phrai-jau-shī, was having gone, had gone, II, 9.

The *Future* is indicated by prefixing *tī* to the word performing the function of a verb.

The same word is used in Khāmti and Northern Shān. It is also used to indicate the dative and (in Shān) the ablative. Its root meaning is throughout 'place'. In the dative and future (it should be remembered that to an Āhom, who recognises no distinction between verbs and nouns, 'to going' and 'will go' represent the same idea), the word indicates the 'place' towards which action tends. In the ablative, it indicates the 'place' from which motion has started. Compare the probable use of *kā*, 'place', to form the past tense. In Southern Shān *lak* and *tāk* are used to form the future instead of *tī*. Siamese uses *cha*, but has *tē* for the dative, just as Northern Shān has *tī*.

In the following example, *tī* is separated from the word performing the function of a verb by several other words, and carries on its force into another clause without repetition.

Ti k̄a-nai kau-ko khün chām, kau lāt-khām lau m̄n chām.

I will now both arise, and I will say words (to) him. Here *tī* must be construed not only with *khün*, arise, but also with *lau*, say.

Another form of the future is made by suffixing *nā*, as in *pai-kā-nā*, will go. It is said to be rare except with this verb.

A *Past Future* is formed by combining a suffix of past time with the simple future, thus, *ti po*, will strike; *tī po jau*, will have struck. Similarly with *koi*, we have *ū-tī-koi*, will have been.

Both these forms may also, according to context, be translated as Past Subjunctives, I should strike, I should be.

The *Imperative* may optionally take the particle *shī*, thus, *bai* or *bai-shī*, put.

The original meaning of this suffix is unknown to me. It also forms participles. Khāmṭī uses *tā* and Shān *lā* for the Imperative.

The *Conditional Mood* is formed by *shāng* or *shāng-bā*, with *chāng* in the apodosis. An example is,—

mān chāng uñ(uy)-chau-pláng, shāng-bā mān-ko thün táng
 he would (have-been-) glad, if he (had-) filled (his-) belly
kip-khau.
 (with-)husks-of-rice,

It will be seen that the words performing the functions of verbs take no special particles to indicate mood.

'If' in Khāmṭi is *kā-yē*, added at the end of the sentence, or *shāng*, *shāng-wā*. The apodosis takes *chām*. In Shān 'if' is *po*.

An indefinite *participial* force is given by adding *shī* to the word performing the function of a verb. To give it a past force *o* may be added (compare the pluperfect). Thus, *tai-shī*, dying; *pai-nai-shī*, going unexpectedly; *nāng-shī*, *ū-shī*, being, having been; *sai-shī-o*, gone.

Often no particle is added, as in *bā bān*, the said day, the day referred to.

At the same time, when it is remembered that participles are only verbal adjectives, and that it is just as easy for an Āhom word to perform the functions of an adjective as to perform those of a verb, it is stretching the terminology of Indo-European grammars too far to talk of participles at all.

Similarly, it is useless to talk of *Infinitives*. An infinitive is only a verbal noun, and an Āhom word can perform the functions of a noun as easily as it performs those of an adjective or a verb. Hence, what we should call infinitives, are only the root-word itself without any particle added. Thus *lāk* means 'steal', and must be translated 'to steal', in *kau bau lāk pai-kā*, I not steal went, I did not go to steal. Similarly *ai lāp*, shame hide, in order to hide disgrace.

Causals, inceptives, potentials, and continuatives are formed by compounding with other words. For examples, see the section on couplets and compounds above.

Number and Person.—No word performing the function of a verb ever changes its form for number or person. Both of these must be gathered from the context.

Synopsis.—To sum up, if we adopt the forms and terminology of Indo-European grammar, the following is the conjugation of the verb *po*, strike :—

<i>Present</i>	<i>kau po</i> , I strike.
<i>Present Definite</i>	<i>kau po-ū</i> , I am striking.
<i>Imperfect</i>	<i>kau po-ū-jau</i> , I was striking.
<i>Past</i>	<i>kau po</i> or <i>kau po-jau</i> , I struck. <i>Kau pai-kā</i> , I went (there is no instance of <i>po</i> taking the suffix <i>kā</i> in the materials available).
<i>Perfect</i>	<i>kau po-koi</i> or <i>-ū-koi</i> , I have struck.
<i>Pluperfect</i>	<i>kau po-jau-o</i> , I had struck.
<i>Future</i>	<i>kau ti-po</i> , I shall strike.
<i>Future Perfect</i>	<i>kau po-ti-koi</i> or <i>kau ti-po-jau</i> , I shall have struck.
<i>Participle Indefinite</i>	<i>po-shī</i> , striking.
<i>Participle Past</i>	<i>po-shī-o</i> , struck.
<i>Infinitive</i>	<i>po</i> , to strike.
<i>Causal</i>	<i>kau hai-po</i> , I cause to strike.
<i>Inceptive</i>	<i>kau po-kān</i> , I begin to strike.
<i>Potential</i>	<i>kau pin-po</i> , I may, am able to, strike. <i>kau po-dai</i> , I can strike, I can be struck.
<i>Continuative</i>	<i>kau po-oi</i> , I strike continually.
<i>Passive</i>	<i>kau-mai po</i> , beats me, I am struck.

It must be remembered that the bare root-word, by itself, can, as explained in the introduction to the family, be used for any tense.

Adverbs.—Words perform the function of adverbs, just as they do those of other parts of speech. Most of them are compounds, and the meaning of the separate members is not always very clear. Examples are,—

mü-nai, time-now, then.

khān-mā-chām, quick-come-swift, as soon as.

nā-kān-mü, previous-place-time, as usual.

mā-laü-kin, ever, at any time.

The negative particles are *bau*, and *mā*, not. The usual verb substantive is *ü*, be, but, with *bau*, *mī* is used instead. In the third specimen we have also *pai*, not, and *pai-mī*, is not.

The Khāmti negatives are *ü* (pronounced *ün* or *n'*) and *mā*. Shān has *ām* and *mau*. Siamese has *nai* and *mī*.

As in other Indo-Chinese languages, the force of an adverb is most frequently obtained by compounding the word performing the function of a verb with some other word which gives it the necessary colour. Thus *pai*, go, *nai*, unexpectedness; *pai-nai*, (to) go unexpectedly. So many others.

Prepositions and postpositions.—The following are examples of the way in which words perform the functions of post- or pre-positions. They can all, as usual, perform other functions as required :—

āk, outside; *rün āk*, outside the house.

bai, on (or to put); *khiring bai mām*, on his body.

kān-pā, place-side, towards; *mām kān-pā*, towards her.

shaü (cf. *khau*), in (or to enter); *nā-din shaü*, in the field.

ān, before; *ān kau-mai*, before me.

ān-nā, before-before, before; *mai ān-nā*, before thee.

bai-lāng, on-back, after; *ā-nān bai-lāng*, after that.

kā (or *kā*)-*lāng*, at-back, after; *kā-lāng bau bān nai nām-nā*, after not days now many, after a few days.

kā-taü, at below, under; *kā-taü ā-nān tun*, under that tree.

klāng, middle, between; *klāng shāng*, between both.

pun, beyond; *pun müng jau*, beyond a country far, a land far away.

lun, after; *lun-lāng*, after back, afterwards.

doiñ, with; *doiñ bāng-shaü*, with barlots; *kau doiñ*, with me; *chām-doiñ* joined-with, with; *khā-lik chām-doiñ*, amongst servants; *doiñ-chām kun-rik-tai*, with friends.

khau, enter, in, into, on; *nā-kip khau*, into the field; *tin khau*, on on the feet; *khau shun*, into the compound; *khau mü*, in the hand; *khau ā-nān rün*, in that house.

nā, before; *ān-nā* (see above); *khāng-nā*, before, in the presence of.

nō or *nū*, above, on; *nō-rō*, above the head, against; *phā nō-rō*, against Heaven; *tun-nū*, on the tree; *nō lāng mām*, on his back; *nū doi*, on the top of a hill; *nō mā-lāng*, on a horse.

Conjunctions.—The usual word for ‘and’ is *chām* or *chāng*. It is most often a copula between two phrases and then usually comes between the two. It, however, appears almost anywhere in a sentence. Examples are,—

mān-ko pai-kā, chām chām-doiñ kün-phū-lūng, he went, and associated with a man.

ai-mā phā kiñ-bā-dī, nung-tāng phā khriṅ bai mān chām, fetch the best robe, and put it on his body. Here *chām* is at the end of the second clause.

hū chām, and the cow. Here it is the second word in the clause.

shāng kau hū-me tet chām phrai-jau-shī, and (I went to see) if my cow had gone there. Here it is the penultimate word of the clause.

khau bā-kā kau tet chāng mā-jau hān nāng shai, and they said I came there to see the younger sister. Here *chāng* is in the middle of a dependent clause, immediately preceding the word doing function as a verb.

tū-bā mān nāng shai ai lāp chāng mān bā, but also (*chāng*) he says to hide the disgrace of his younger sister.

Chām . . . chām, means ‘both . . . and’, as in *kin-kin chām, hup-bai chām*, they both consume, and lay by. In such cases *chām* is always at the end of each of the connected clauses.

Other words used with the meaning ‘and’ are,—

bā-ān, why-front, and.

poi, excess, and.

poi-ān, and-before, and.

poi-lun-lāng, again-after-back, and, moreover.

The words used for ‘and’ in the cognate languages are,

Khāmī, *ko*.

Shān, *tāng, ik, lə*.

Siamese, *ka, lē*.

Other words used as conjunctions are,—

shāng, shāng-bā, if.

tū-bā, but.

chāng, indicates the apodosis of a conditional sentence.

chū-chāng-nai, because, therefore.

to-lūk, nevertheless.

pū-nāng-nai, on-account-of as this, in order that.

Interjections.—The only interjections which I have met in Āhom are *ai*, suffixed to the vocative case and *nik-chū*, alas. *ai* is always written *hā*. It is a curious fact that the vocative particle is written irregularly in all the Northern Tai languages including Shān.

Order of words.—The statement that the order of words in a sentence is a characteristic peculiarity of the Tai forms of speech, and that, hence, the function which a word performs is dependent on its position in relation to other words, is only true, in full strictness, with regard to the modern languages of the group. In earlier times much greater freedom existed, and even to the present day, in Siamese, the object, although it usually follows the verb, sometimes precedes it.¹

¹ See F. W. K. Müller in Z. D. M. G. xlviii, 199. Compare Conrady, *Eine Indochinesische Causativ-denominativbildung*, p. 44.

It will thus not surprise us to find that, in Āhom, there are many exceptions to the general rules which will here be laid down. We have already seen that the most typical rule of all, *viz.*, that the genitive and the adjective follow the noun on which they are dependent, has no few exceptions in the specimens, especially in the case of pronouns.

In a simple sentence, the order is subject, complement, copula.

	Subject.	Complement.	Copula.	
Thus—	<i>i-ū sho-khām</i>	<i>ñām</i>	<i>ū-koi</i>	
	this complaint	false	has-been,	this complaint is false.

Similarly with an intransitive verb we have,—

Subject.	Predicate.
<i>i-ū luk-mān</i>	<i>tai-shi-jau</i>
this son	was-dead.

If with such verbs there are used other words implying an adverbial relation, these precede the verb and follow the subject. Thus,—

Subject.	Adverb.	Copula.	
<i>phū-ai luk-mān</i>	<i>nā-din shai</i>	<i>ū-koi</i>	
The elder son	field in	was,	the elder son was in the field.
Subject.	Adverb.	Verb.	
<i>po-mān-ko</i>	<i>rūn āk</i>	<i>mā</i>	
the-father	house outside	came,	the father came outside the house.

With transitive verbs, the usual order is subject, direct object, verb. Thus,—

Subject.	Direct Object.	Verb.	
<i>luk ngi</i>	<i>pun mūng jau</i>	<i>khaū-ū-koi</i>	
son younger	beyond country far	entered-has,	the younger son entered a foreign country.

Subject.	Direct Object.	Verb.	
<i>mān-ko</i>	<i>tāng khrāng-līng</i>	<i>tāk-lū, tāk-pāng, kin-jau-o</i>	
He	all property	diminished, spent, eaten-had,	
he had diminished, spent and eaten all the property.			

In one case, a pronoun in apposition to the subject is inserted between the verb and its tense suffix, *viz.*,—

Subject.	Direct Object.	Verb.	
<i>kūn-phū-lūng</i>	<i>luk-mān shāng-kūn</i>	<i>dai-mān-jau</i>	
man-a	son two	possess-he-did,	a man possessed two sons.

Sometimes, when the object is a complex one, the verb is inserted immediately after its principal member. Thus,—

Subject.	Direct Object.	Verb.	Direct Object.	
<i>mān-ko</i>	<i>hung</i>	<i>ngin</i>	<i>hit-mūn hit-khūn kā chām</i>	
He	sound	heard	(of) merriment rejoicing dancing and,	
he heard the sound of merriment, rejoicing, and dancing.				

When an adverb qualifies such a verb, it appears to come between the verb and its tense-suffix. Thus,—

Subject.	Direct Object.	Verb.	Adverb.	Suffix.	
<i>mān-ko</i>	<i>mān</i>	<i>dai</i>	<i>khūn-dī</i>	<i>koi</i>	
He	him	get	alive-well	did,	he got him alive and well.
Here, however, what we, under the influence of Aryan grammar, are compelled to call an					

adverb, is really a part of the verb. *Dai-khūñ-dī* is a compound verb meaning 'to get alive and well', and its perfect is *dai-khūñ-dī-koi*. This sentence again illustrates the difficulty of applying Aryan terminology to Indo-Chinese grammar.

When there is an indirect object so far as I can see, there is no rule except that the subject must come first. We can have,—

Subject.	Indirect Object.	Direct Object.	Verb.
<i>po-mān</i> the-father	<i>khau-khām-kulā</i> (to)-the-servants	<i>phān-khām</i> order	<i>haü,</i> gave,

the father gave order to the servants.

Subject.	Direct Object.	Verb.	Indirect Object.
<i>Haü kün-phū</i> That man	<i>phān-khām</i> order	<i>haü</i> gave	<i>mān.</i> to-him.

Subject.	Indirect Object.	Verb.		Direct Object.	
<i>Maü-ko</i> Thou	<i>kau</i> to-me	<i>bau</i> not	<i>haü</i> gavest	<i>án</i> young	<i>pe-ngā-lüng,</i> goat-one,

thou gavest not to me one kid.

Subject.		Verb.	Direct Object.	Adverb.
<i>shāng-bā</i> If	<i>mān-ko</i> he	<i>thün</i> fill	<i>táng</i> belly	<i>kip-khan,</i> (with) husks of rice,

if he filled his belly with husks of rice.

When the verb has a tense-suffix, and either the direct or indirect object follows the verb, then it precedes the suffix. The direct or indirect object never follows the suffix. Thus,—

Subject.	Verb.	Direct Object.		Adverb.	Suffix.
<i>kau</i> I	<i>po</i> beat	<i>mān</i> his	<i>luk</i> son	<i>tāng khán</i> (with) many cudgel	<i>koi,</i> have,

I have beaten his son with many stripes.

Subject.	Indirect Object.	Verb.	Direct Object.	Suffix.
<i>maü-ko</i> Thou	<i>mān</i> (to)-him	<i>haü-dai</i> give	<i>phák-lüng</i> feast-one	<i>jau-o,</i> did,

thou gavest him a feast.

Subject.	Verb.	Direct Object.	Indirect Object.	Suffix.
<i>maü</i> Thy	<i>po-mān</i> father	<i>haü</i> give	<i>phák-lüng</i> feast-one	<i>khau</i> (to)-them

thy father gave them a feast.

Direct Object.		Subject.	Verb.	Indirect Object.
<i>Ān-nān</i> That	<i>lāt-khām</i> word	<i>Dhoni-rām</i> Dhanī-rām	<i>lau-kā</i> said	<i>pūlish.</i> (to)-the-police.

So, with intransitive verbs,—

Subject.	Verb.			Indirect Object.	Suffix.
<i>mān-ko</i> he	<i>khün</i> arise	<i>chām</i> and	<i>pai-kā-mī</i> go	<i>tī-po-mān</i> to-the-father	<i>jau,</i> did,

he arose and went to his father.

It will thus be seen that the only general rule which we can frame is that the verbal suffix almost always comes at the end of the sentence or clause. There are only one or two exceptions, *e.g.*, in II, 3, to this rule.

When the tense is formed by a particle preceding the verb, as in the future with *tī*, we have,—

Particle.		Subject.	Verb.
<i>Tī</i>	<i>kā-nai</i>	<i>kau-ko</i>	<i>khün</i>
Will	now	I	arise, I will arise.

Here the principle is the same, except that the particle (as it precedes) is the first word in the sentence instead of the last. As this, however, is the only example of a future with *tī* in the specimens, we are not justified in making a general rule.

When the Direct Object is a sentence, *e.g.*, after a verb of saying, it follows the verb, and even the suffix. Thus,—

Subject.	Verb.	Indirect Object.	Direct Object.
<i>luk ngi</i>	<i>lāt-khām</i>	<i>po-mān,</i>	<i>'po ai, etc.'</i>
son younger	said	(to)-the-father,	'father O, etc.'
The younger son said to the father, 'O father, etc.'			
Subject.	Indirect Object.	Verb.	Direct Object.
<i>mān-ko</i>	<i>mān</i>	<i>bā-jau,</i>	<i>'luk ai, etc.'</i>
he	(to)-him	said,	'son O, etc.'
Subject.	Verb.	Indirect Object.	Adverb.
<i>mān-ko</i>	<i>lāt-khām-lau</i>	<i>po-mān</i>	<i>phān jāk,</i>
he	said	(to)-the-father	(in-) sorrow great,
he said to his father in great sorrow, 'how many years, etc.'			

When the verb is in the Imperative, we find the following:—

Subject.		Direct Object.		Verb.
<i>mai-ko</i>		<i>kau</i>		<i>ai-ráp-dai-nāng.</i>
thou		me		take.
Subject.		Direct Object.		Verb.
<i>mai</i>		<i>khā-lik</i>		<i>bai-chām-doiñ</i>
thou		servant		keep-with,
keep (me) with (thy) servants.				
Verb.	Direct Object.	Verb.	Direct Object.	Adverb.
<i>ai-mā</i>	<i>phā . . .</i>	<i>nung-tāng</i>	<i>phā</i>	<i>khring-bai-mān</i>
bring	robe . . .	place	robe	body-on-his,
bring a robe, and place it on his body.				

The following are examples of interrogative sentences:—

Adverb.		Subject.			Verb.	Direct Object.
<i>Kau po-mān rün</i>		<i>khā-lik</i>	<i>khā-ñüñg</i>	<i>phrau kün-phring</i>	<i>dai</i>	<i>khau</i>
My father house		male-servants	female-servants	how-many	possess	rice,
how many male and female servants in my father's house possess rice.						
Adverb.		Subject.	Direct Object.	Verb.		
<i>kā-shāng pī mü mün nai</i>		<i>kau-ko</i>	<i>mai</i>	<i>hīt-boi-ū</i>		
what year time past-time now		I	thee	serving-am,		
for how many years am I serving thee.						

Introductory words, such as those that perform the functions of adverbs of time and place, or of conjunctions, usually stand at the beginning of the sentence. Examples are unnecessary.

An infinitive of purpose follows the verb on which it is dependent. Thus,—

kau bau pai-kā lāk.

I not went to-steal.

kau phrai-kā khau shun măn nā-kān-mū hān-dū.

I went into compound his as-usual to-see-carefully.

kau pai-kā lāk māk-mo-māng.

I went to-steal mangos.

In Khāmti, the order of words in a direct sentence is Subject, Direct Object, Indirect Object, Verb. In interrogative sentences the Indirect Object precedes the Direct. Interrogative pronouns rarely stand first in a sentence. Adverbs generally follow the verb (*i.e.*, really form compounds with it). Adverbs of time usually precede the verb.

In Shān, the Subject usually precedes the verb (except when emphasis requires otherwise). The Direct Object may either precede or follow the verb. The Dative case (Indirect Object) without a particle follows the verb. If it has the dative particle it follows the Direct Object. The Ablative usually follows the verb. So also Adverbs usually follow the verb, but adverbs of time precede it as in Khāmti.

In Siamese the Subject precedes the verb, and the Direct Object usually (but not always) follows it.

We have seen above that in Āhom the Subject almost always precedes the verb, and that both the Direct Object and the Indirect Object may either follow or precede the verb, but must always (or nearly so) precede any particle of tense which follows the verb. Similarly the subject seems to follow any particle of tense which precedes the verb. In one instance which occurs of the Indirect Object taking the prefixed particle of the dative case, it follows the verb. That is given above, but in the only other instance which occurs (*tī po kau pai-kā-nā*, I will go to my father), it actually precedes the subject

There remains the consideration of the mutual collocation of words in the subordinate members of a sentence. This has been already dealt with. We have seen that the genitive usually follows the word on which it is dependent, and that the adjective follows the word which it qualifies. To the latter there is one exception in the specimens, beside several cases of adjectival pronouns preceding the nouns which they define. As regards the genitive following the noun which governs it, there are numerous exceptions, especially in the case of pronouns.

It is a universal rule that the genitive follows the word on which it is dependent, and the adjective follows the word it qualifies in all the modern Shān languages. The only exceptions are adjectives borrowed from Pali, an Aryan language, which follow the Aryan custom of preceding.

The position of the conjunction *chām*, and, has been dealt with at length under the head of conjunctions. In Shān, conjunctions are placed at the beginning of the members of a sentence which they unite with other preceding members. So also in Khāmti, but when *ko*, and, is used to mean 'also', it is put after the noun to which it refers.

The following three specimens of Āhom consist of (1) the Parable of the Prodigal Son, translated by Babu Golab Chundra Barua; (2) a translation of the statement of an accused person, made by the same gentleman; and (3) an Āhom account of the Cosmogony of the universe taken from the sixth volume of the Journal of the Asiatic Society of Bengal.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN I.

(DISTRICT LAKHIMPUR.)

(Babu Golab Chundra Barua, 1899.)

មុន ឡើយ រាជបាទ រាជ គឺ មង្គល ។ ដ៏ រាជ បាទ
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5. ចង គឺ គង្គ ។ រាជ បាទ មង្គល រាជ បាទ មង្គល រាជ បាទ
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[No. I.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AHOM.

SPECIMEN I.

(DISTRICT LAKHIMPUR.)

(Babu Golab Chundra Barua, 1899.)

TRANSLITERATION AND TRANSLATION.

Kūn	phū-1	luk-mān	2-kūn	dai-mān-jau.	Poi	luk	ngī
<i>Kun</i>	<i>phū-lūng</i>		<i>sháng-kun</i>				
Person	male-one	son	two-person	possess-he-did.	And	son	younger
lāt khām	po-mān, 'po	hā, dai	khāng	ling	jān-shū	haū-aū-dai	
		<i>ai,</i>	<i>khāng</i>				
said	word	(to)-father, 'father	O, possess	large-property	small-property-and-cattle	ask-wish	give-take-possess
pān	maū	kāng	2	pī kai	pī nāng'.	Poi	po-mān pān-kān
		<i>klāng</i>	<i>sháng</i>				
divide	thou	middle (i.e. between)	two	brother	elder brother	younger'	And the-father divide-begin
tāng-lai	khāng	ling	kāng	2	pī	nāng	jau.
	<i>khāng</i>		<i>klāng</i>	<i>sháng</i>			
all-all	large-property	small-property-and-cattle	between	two	elder-brother	younger-brother	did.
					Poi	kā-lāng	bāw
						<i>bau</i>	
					And	at-back (i.e. after)	not
5. bān	nai	nām-nā	luk	ngī	tāng	khāng	ling
						<i>khāng</i>	
days	now	many-very	son	younger	all	large-property	small-property-and-cattle
pun	mūng	jau	khau-ū-koi.	Mān-ko	luk	lau	ū-kin
beyond	country	distant	entered-has.	He	liquid	spirit	take-eat
chām	kūn-mī	bāng	doiñ-kān	pā-kān	tāng	khāng	
	<i>kun</i>					<i>khāng</i>	
and	person-female	harlot	with-begin	accompany-mutually (copulate)	all	large-property	
					ling	rai-dai	
							small-property-and-cattle loss-possess
jau.	Phaū-nai	mān-ko	tāng	khāng	ling	tāk-lu	
	<i>Phraū</i>			<i>khāng</i>			
did.	When	he	all	large-property	small-property-and-cattle	become-diminished	
						tāk-pāng	
							become-ruined (i.e. spent)
kin-jau-o,	tit	chām	haū	mūng-bān	tāk-ip-tāk		
	<i>tet</i>						
eaten-had,	there	and	that	country-village	become-famine-misery		

10. ák-jau, măn-ko phū phăn jau. Poi lun-lăng măn-ko

arise-did, he float (on) poverty did Again after-back (then) he
 pai-kā, chām chām-doiñ kŭn phū-l haũ mŭng-mai. Haũ
kun lŭng
 go-did, and join(ed)-with person male-one that country-of. That
 kŭn phū phăn-khām haũ măn mŭ lik phaũ nā-kip khau haũ-
kun phraũ
 person male order-word gave (to-)him swine tend some field-plot into cause-
 -oi-kin-kin; măn chāng uñ-chau-pāng shāng-bā măn-ko
klen; uy-chai-plāng
 -continue-eat-drink; he would gladness-mind-clear if he
 thŭn tâng kip-khau păn-kŭ mŭ haũ-kin-kin; phau (*sic*) bāw
klen; phraũ bau
 fill belly husk-(of)-rice which (to)-swine caused-eat-drink; any me not
 jāng-haũ-dai. Poi
Poi
 be-give-possess. And

15. phaũ-nai măn-ko dip-dī-jau, măn bā, ‘kāw po-măn rŭn khā-
phraũ-dip ‘kau

when he alive-well-was, he said, ‘my father’s house servant-
 -lik khā-nŭng phaũ kŭn-phing dai khau kin klin chām hŭp-bai-chām,
phraũ kun-phring klen hup-bai-chām,
 -male servant-female what person-multitude possess rice eat drink and collect-place-also,
 poi kāw-ko tai-shī dit kâng tâng. Tī kâ nai kāw-ko khŭn chām,
kau det klāng tâng. kau
 and I dy-ing (from) pressure within belly. Will at here (now) I arise and,
 tī po kāw pai-kā-nā chām, kāw lāt-khām lau măn chām, “po hā,
kau cham, kau khām ai,
 to father of-me go-go-will and, I say-word speak (to)-him and, “father O,
 kāw-ko phit phā nō rō chām, maũ ān-nā chām; poi kāw-ko bāw-
kau kau bau-
 I sin(ned) sky above head and, thou presence-before and; and I not-

20. mī jāk bā luk-măn maũ: maũ-ko kāw aũ-ráp-dai-nāng
kau

am worthy (to-)call son (of-)thee. thou me take-bind-possess-continue
 chām maũ khā-lik bai chām doiñ.”” Poi măn-ko khŭn chām pai-kā-mā

and thou servant-male place join(ed) with.”” And he arise and go-go-come
 tī po-măn jau. Tŭ-bā phaũ-nai măn-ko ũ tâng nī jau, măn
phraũ-nai
 to father did. But when he was road distant (was), him
 po-măn măn hăn-jau chām, rāk-kān chām, khān pai mŭ kăt kho

father (of-)him see-did and, compassion-feel-(did) and, quick go-(did) (with) hand embrace neck
 chum-kān-jau. Poi luk-măn-ko măn bā, ‘po hā, kāw-ko phit
ai, kau
 kiss-begin-did. And (the-)son (of-)him said, ‘father O, I sin(ned)

25. phā nō rō chām maũ ān-nā; poi-ān kăw-ko jāk bāw-mī bā
sky above head and thy presence-before; and I worthy not-am (to-)call
 maũ luk-măn.' Poi po-măn khau-khăm-kulā phăn-khăm haũ, 'aũ mặ
(of-) thee (the-)son.' And (the-)father (plural) servants order-word gave, 'take come
 phā kiñ-bā-dī; nung-tăng phā khing bai-măn chām; poi nung-tăng
robe very-called-good; put-on-place robe body on-his and; and put-on-place
 niu chī-ráp-cháp-kháp-bai; poi nung-tăng khüp tin khau. Poi mặ,
(on-)finger jewel-bind-pure-round-place; and put-on-place shoe feet on. And come,
 rāw kin klin, chām hit-mүн hit-khүн. Chū-chăng-nai i-ũ
rau klen,
we eat drink, and do-merriment do-playing. Because this

30. luk-măn tai-shī-jau, bā-ān poi dip-dī-koi; măn chām rai-
son died-having-was, and again alive-well-has(-become); he and loss-
 dai, chăng-nai dai chām.' Bā-ān khau tăng-lai hit-mүн hit-khүн-
possess, present-time-now get and.' And they all-all do-merriment do-playing-
 jau-o.
 done-had.

Ti-nai phū-ai luk-măn nā-din shaũ ũ-koi.
Place-this (now) male-elder son field-land enter been-has.
 Bā-ān măn-ko pāk mặ, mặ-thung phăng răn, măn-ko
And he back came, come-arrive near house, he
 35. hung ngin hit-mүн hit-khүн kặ chām. Poi-ān măn-ko rik
sound hear do-merriment do-playing dancing and. And he called
 phū-1 khă-lik-bau thăm-khăm-rō, 'kặ-shăng khau-mүн bắk-khăm-
lũng
male-one servant-male-young-man ask-word-know, 'what (pl.) merriment mean-word
 o?' Bā-ān măn-ko bā-măn-jau, 'maũ nắng-măn mặ-
(question)?' And he say-to-him-did, 'thy younger-brother come-
 ũ-koi; maũ po-măn haũ phắk-1 khau jau, chū-chăng-nai
lũng
been-has; thy father give feast-one (to-)them did, because
 măn-ko măn dai khiñ (for khủñ)-dī koi.' Bā-ān măn-ko thaũ
khủn
he him got very-well has.' And he very
 40. chău dit; măn-ko răn bắw mặ-khau. Chū-chăng-nai po-
det bau
(in-) mind hot; he (into-) house not come-enter(ed). Therefore (the-) father
 măn-ko răn ák mặ luk-pi-ai rắng rik-mặ, 'khau răn jũ.'
house outside came son-year-first-born address(ed) call-come, 'enter house live.

- Bā-ān măn-ko lăt-khām le (*for* lau) po-măn phăn jāk,
 And he say-word spoke (to-the-)father (in-) sorrow great,
 'kă-shāng pī mŭ mŭn nai kăw-ko maũ hit-boi-ũ; phăn maũ
kau
 'what year time past-time now I (to-)thee doing-service-am; order (of-) thee
 kăw-ko khām-mă-lau bāw lu-koi. To-lāk maũ-ko
kau bau
 I word-come-speak (*i.e.* word) not disobeyed-have. Nevertheless thou
 45. kăw mă-lau-kin bāw haũ ân pe-ngā-l pŭ-năng-nai
kau bau lŭng
 (to-)me ever not gavest young goat-one, in-order-that
 kăw-ko pin hit-mŭn hit-khŭn doiñ chām kăw kŭn-rik-tai.
kau kau kun.
 I (may-) be doing-merriment doing-playing with together my person-relation-playmate.
 Tŭ-bā khām-mă-chām i-ũ luk maũ mă-thŭng-chām păn-kũ luk-
 But as-soon-as this son (of-) thee come-arrive which son
 -ko rai-dai maũ tâng-lai khām khâng ling kin
khưang
 loss-possess(ed) thy all-all gold large-property small-property-and-cattle ate
 klen doiñ
 drank with
 bāng-shaũ maũ-ko măn haũ-dai phāk-l jau-o.' Bā-ān măn-
lŭng
 harlot-young-women thou (to-) him gave-possess feast-one done-had.' And he
 50. -ko măn bā-jau, 'luk hā, maũ-ko kăw doiñ kŭ-mŭ-kŭ-
ai, kau
 (to-) him say-did, 'son O, thou me with every-time-every-
 bān jŭ-koi; poi-ăn kăw tâng-lai khâng ling khau
kau khưang
 day lived-hast; and (of-) me all-all great-property small-property-and-cattle them
 maũ-ko dai
 thou possessed
 chām koi. Măn hăn-dai dī jau pŭ-năng-nai rāw-ko hit-mŭn
rau
 also hast. It see-get (appears) good very that we do-merriment
 hit-khŭn ũ chaũ koi, chŭ-chāng-nai i-ũ nâng maũ tai-jau,
 do-playing been (in-) heart have, because this younger-brother (of-) thee die-did,
 poi dīp-dī-koi; bā-ăn rai-dai-jau, poi-ăn nai dai-jau.'
dip
 again alive-well-has-(become); and loss-possess-was, and now got-was.'
 Q

TAI GROUP.

SPECIMEN II.

(Babu Golab Chundra Barua, 1899.)

[illegible]

[No. 2.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

ĀHOM.

SPECIMEN II.

(DISTRICT SIBSAGAR.)

(Babu Golab Chundra Barua, 1899.)

TRANSLITERATION AND TRANSLATION.

- Ī-ū sho-khām ñām ū-koi. Kāw bāw pai-kā lāk phau (*sic*) khāng
Kau bau phraü khrāng
 This complaint-word false been-has. I not go-did (to-)steal any large-property
 ling-mai
 small-property-and-cattle-at
 mām rün. Sho-khām khau lau ū. Kāw rai-dai kāw hū-me pān-kū
Kau kau
 (at-)his house. Complaint-word those (these) words (truth) are. I loss-possess my cow-female which
 kāw khān-jau luk-tām Dhoni-rām rū (*for* rō) pī-l jau. Hū chām
kau lūng
 I buy-did from Dhani-rām before year-one ago. Cow and
 shī-ko kāw-mai khiñ bai chām shaū-hing-jau-o phai mām kāw chau rün
kau khūn heng phrai kau
 though me-by much watching also use-done-had go her former owner('s) house
 5. kū-mū kū-bān; kāw chām dai-jau pai āw(*sic*)-mā (*sic*) hū-me kū-mū nām.
kau aü
 every-time every-day; I and possess-did go take-come cow-female each-time many.
 Bā-bān
 Said-day
 Dhoni-rām, kāw-ko pai-kā tī mām rün hān chām shāng-bā kāw hū-
kau kau
 (by-)Dhani-rām, I go-did to his house (to-)see and if my cow-
 me tit chāng pai-kā-jau. Ā-nān bai-lāng bān-tūk pin-
tet tuk
 female there and go-go-did. That on-back (*i.e.* after) sun-fall was.
 jau. Kāw phai-kā khau shun mām nā-kān-mū hān-dū shāng kāw hū-
Kau phrai kau
 I go-did into compound (of-)him before-place-time (to-)see-carefully if my cow-
 me tit chām phai-jau-shī. Chiu pin-koi mū-nai mām shaū nāng-ñūng
tet phrai
 -female there and gone-had. So happened time-this (*i.e.* then) his young-woman younger-sister

- FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow, though carefully kept by me, used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his *bari* as usual to see whether my cow was straying there. (It so happened) that at that time his sister Mālātī, a grown-up girl of 18 years, came to the *bari* with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the police, but in the Court in order to hide the shame of his sister he gives out that I was stealing his mangoes and that Mālātī saw me first on the tree.

The following Āhom account of the creation of the world is taken [from the sixth volume of the Journal of the Bengal Asiatic Society. The original, in the Āhom character, is given on plate VI of that volume, but is so incorrect that a satisfactory reproduction is impossible. A transliteration and translation by Major F. Jenkins is given on pp. 980 and ff. of the same volume, on which the following is based.

The extract is interesting, but possesses many points of difficulty, some of which I have failed to elucidate in a manner satisfactory to myself. The order of the words is quite abnormal,—the subject frequently coming at the end of the sentence.

[No. 3.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

ĀHOM.

SPECIMEN III.

AN AHOM COSMOGONY.

Pin-nāng jī-mü rān-ko taü phā pai mī din.
Be-thus beginning-time confused bottom heaven not be earth.

Pai mī lüp-din müng shū taü.
Not be island-land land (?) or below.

Lai-chān kup-kup mai tim müng tē-jau.
Many-fold layer-layer tree fill country establish-was.

Tāng-kā khrung phā phraü pai-mī nāng hit chau.
All-all frost sky any not-be sit do master.

5. Khāk-khai thün jin-kun.
Division-division jungle quiet-quiet (?)

Kāng-to ai-muñ (muy)- dai-oi-ñā tē-jau.
(?) Collect vapour-frost possess-feed-forest establish-was.

Khān (for khām)-to jaü kau lâk pin phā.
Word-only filament spider transform become God.

Nā ring bā-chū-müng tī pün tē-jau.
Thick thousand fathom-league-country place world establish-was.

Tün-lün jū mü poi jū bān.
Afterwards-after remain time again remain day.

10. Phā-ko tāk-bā rō mī khrai.
God consider-say know become Brāhmā.

Bau rō phrī-daü phān mām haü pin-dai.
Not know god-deva order him give become-possess.

Khiñ(khen) klāng rau nāng phrüng.
Remain middle in-the-air like-what a-honey-comb.

Pū nām tāng-kā müng rām.
On-account-of that all-all country confused.

Phraü pai nāng hit chāng.
Anyone not sit do umbrella.

- 15.3 Khān (*for khām*)-to jāü kau lāk pin phā.
Word-only filament spider transform become God.
 Kān phrā phūk rāng mūng.
Mass rock white uphold land.
 Lai lūp tī pūn tē-jau.
Many island place world establish-was.
 Khān-to mām poi jūn pin phā.
Word-only he again pattern become God.
 Ring lup mām khām koi lūng pin mām khrai.
Thousand smear Brahmā gold only one became Brahmā egg.
20. Phā pin phe nai din.
God become pervade now earth.
 Klūm-klūm āk shing (sheng) ngau.
Brightness-brightness come-out ray light.
 Khiñ(khen) klāng rau nāng phrūng.
Remain middle in-the-air like-what a-honey-comb.

FREE TRANSLATION OF THE FOREGOING.

1. Thus was it in the beginning time, chaos below (and) in heaven. Earth was not.
2. There was not island-land or earth below.
3. Trees filled¹ the earth in manifold layers.
4. All was frozen. Over the heavens no lord sat.
5. In each division (*i.e.* everywhere), the jungle was still and quiet.
6. The forests fed upon the (?) collected fogs and frosts.
7. God, by his word alone, became transformed (and created the universe) like the thread of a spider (*i.e.* as a spider spins his web).
8. In the world was a country a thousand fathoms and leagues thick.
9. Thereafter He remained (at rest) for a time, and again remained at rest for days.
10. God knew, and considered, and said, 'Let Brahmā be created.'
11. I know not (what) god or what deity (gave) the order, (but) He gave him (to us, and we) received him.
12. (Brahmā) remained unsupported in the air like a honeycomb.
13. Therefore all the world was chaos.
14. No umbrella-bearing (king) was seated (over the earth).
15. God, by his word only, became transformed (and created the universe) as a spider spins his web.
16. A mass of white rock (*i.e.*, Mount Mēru) sustains the earth.
17. There are in the world many islands.
18. Again, by his word only, God became a pattern (upon which he had determined).
19. Only one Brahmā, (who was like) a golden egg, became a thousand gilded Brahmās.
20. He became God, and now pervades the earth.
21. The rays of light that proceed from him are glorious.
22. He remained unsupported in the air like a honeycomb.

¹ *Tē-jau*, literally, was established, is used throughout this specimen to indicate past time, as if it was *jau* alone.

Vocabulary.

The following Vocabulary contains all the Āhom words which I have been able to collect. It includes every word in the specimens and list of words, and also those in Hodgson's essay on the aborigines of the North-East Frontier. There are also some others.

The roman numerals (I, II, and III) refer to the numbers of the specimens. The arabic numbers following them refer to the lines of each specimen. Arabic numerals not preceded by a roman one refer to the numbers in the list of words. Vocables depending solely on the authority of Hodgson are marked with the letter H. 'Sh.' means 'Shān'; 'Kh.' = 'Khāmti.'

ā, wide; *ā-láng*, wide-power, God, 60.

ā, in *ā-nān*, that, q. v.

ai, suffix of vocative; *po-ai*, O father, I, 2, 18, 24; *luk-ai*, O son, I, 50. Always written as if it was *hā*.

ai (Sh. the same), vapour, fog, III, 6.

ai, first-born; *phū-ai*, male first-born, I, 33; *luk-pi-ai*, child-year-first-born, eldest son, I, 41.

ai (Sh. the same), shame, disgrace, II, 16.

āk (Sh. the same), to go or come out, appear; rise, arise, I, 10; III, 21; outside; *āk mā*, to come outside; II, 14; *rūn āk mā*, came out of the house, I, 41.

án (Sh. the same), a diminutive ending; *tū-án*, a boy, 129; young, *án pe-ngā*, a young goat, a kid, I, 45.

án (Sh. *án*, to precede), first; *hān-jau-án*, saw (me) first, II, 18.

ān, before, in front (cf. *án*); *ān kau-mai*, before me, 238; *mai ān-nā*, before thee (*nā* also means before), I, 19, 25; *bā-ān* (why-front), and, I, 30, 31, 34, 37, 39, 42, 49; *poi-ān*, and, see *poi*, I, 25, 35, 51, 54.

ān, a saddle, 226, 227.

ā-nān (Sh. *ān-nān*, Kh. *ā-nān*), that, II, 7, 15 (*ān-nān*); 230, 232, 233, 240.

ān-nān, see *ā-nān*.

aii (Sh. *āw*), to take, 235; *aii-dai*, to take-possess, to fetch, I, 2; collect, I, 5; *haii-aii-dai*, to fetch and give, I, 2; *aii-kin*, to take and eat (or drink), I, 6; *aii-ráp-dai*, to take-bind-have, to make (me thy servant), I, 20; *aii-mā*, to take and come, to bring, I, 26; II, 5; *aii mī*, to take a female, to marry, 225; *khān-shü* *aii*, to buy, 240; sometimes spelt *āw*, as in Shān, e.g., II, 5.

au-chau (Sh. *āw*), an uncle, the younger brother of a father.

bā, why?, 94; *bā-ān* (why in front), and, I, 30, 31, 34, 37, 39, 42, 49, 54; *shāng-bā* (Kh. *shang-wā*), if, I, 13; II, 6, 13; *tū-bā* (Kh. *to-wā*), but, I, 22; II, 16; 96 (with *tū-bā*, pr. *tō-bā*, as an alternative spelling).

bā (Sh. *wā*), a fathom, four cubits, III, 8.

bā (Kh. and Sh. *wā*), to say; *bā*, he said, I, 15, 24 (*bā*); he says, II, 17; *jūk-bā*, worthy to be called, I, 20; *jūk bāw (bau)-mī bā*, am not worthy to be called, I, 25; *kin (ken)-bā-dī*, very-called-good, that which is called very good, the best, I, 27; *bā-mān-jau*, said to him, I, 37; *bā-jau*, said, I, 50; *bā-bān*, said day, on the day referred to, II, 5; *khan bā-kā*, they said, II, 15.

- bai* (Kh. and Sh. *wai*), to place; *bai-shī*, put (imperative), 227; *bai chām doiñ*, place (me) together with (thy servants), I, 21; *hup-bai*, to lay by, store, I, 16; *chī-ráp-cháp-kháp-bai*, jewel-bind-pure-round-place, a finger-ring, I, 28; *khát-bai-shī*, bind (imperat.), 236; *bai*, watching, taking care of, II, 4; *bai*, on; *khriṅ bai măn*, on his body, I, 27; *bai-lāṅ*, on-back, after, II, 7.
- bák* (Sh. *wák* or *mák*, to announce), to mean, I, 36; to speak, tell (H.).
- bān* (Kh., Sh. and Siamese *wān*), a day, I, 5; III, 9; the sun, 62; *kū-mū-kū-bān*, every time every day, always, I, 51; frequently, II, 8; *bā-bān*, the said day, on the day referred to, II, 5; *bān-tuk*, sun fall, sunset, II, 7.
- bān* (Kh. *mān*, Sh. *mān*, *wān*, Siamese *bān*), a village; *hai mūṅ-bān*, that country-village, in that land, I, 9; *bān-chām*, of (belonging to) the village, 241.
- bāṅ*, a harlot, I, 49; *kun-mī-bāṅ*, person-female-harlot, I, 7.
- bau* (Sh. *wau* or *mau*), a young unmarried man; *khā-lik-bau*, servant male young-man, a servant, I, 36.
- baiü* (Kh. and Sh. *maiü*), a leaf (H.).
- bāw* (*bau*), negative particle, I, 40, 44, 45; II, 1; III, 11; *kā-lāṅ bau bān nai nām nā*, after not day now many very, after a few days, I, 4; *phraiü-bau*, anyone-not, no one, I, 14; the negative verb substantive is *bau-mī*, am-not, I, 19, 25; cf. *bū-khriu*.
- blák* (Kh. and Sh. *mák*), a flower (H.).
- boi*, to serve; *hit-boi-ü*, (I) do-serve-am, I am serving, I, 43.
- bū*, not (H.).
- bū-khriu*, no, 93; *khriu* means 'yes'.
- chā* (Siamese *chuā*; the Shān is *hai*), bad, 129, 131; *nik-chā*, alas, 100.
- chām*, and, 95; usually as a copula between phrases; in such cases it most often precedes the second member, as in I, 7, 11, 21 bis, 25, 29; II, 13, 14, 17; 236; sometimes used elsewhere in the second member, as if it were an enclitic, as in, I, 27 (end of sentence), 35 (suffixed to second of two words); II, 3, (second word), 5 (ditto), 6 (end of clause), 9 (penultimate word), 11 (second word), 15 (written *chāṅ*, middle of clause, preceding verb); may be best translated 'also' in I, 52 (penultimate); II, 7 (*chāṅ*, penultimate), 16, (*chāṅ*, middle of sentence). *chām* *chām*, both and, the word being placed at the end of each clause, I, 16, 17, 18, 19, 23; in I, 30, we have *mān chām rai-dai*, *chāṅ-nai dai chām*, he on the one hand was lost, but on the other hand was found. As seen in some of the above examples, the word is occasionally written *chāṅ*.
- chām*, said to mean 'swift' in the compound *khān-mā-chām*, quickly come swift, i.e., as soon as, I, 47. The same word is repeated in the same sentence after the verb, apparently pleonastically; *khān-mā-chām i-ü luk maiü mā-thūṅ-chām*, as soon as this thy son arrived; in Kh. *mā chām* means 'soon'; possibly the second *chām* is the same as the Sh. *chāṅ*, the sign of the conjunctive participle (having arrived). Compare, however, *chāṅ*, the particle of present time.
- chām*, in *kī-chām*, how many?, 223. Cf. *chān*.

chām, in *bān-chām*, of or belonging to a village (*bān*), 241.

chām (Sh. *chām*, to be near), vicinity, company; *chām-doiñ*, joined with, living with, living with I, 11, 21; *doiñ chām*, together with, I, 46. preceding the noun it governs.

chān (Sh. the same), a layer, a fold; *lai-chān*, manifold, III, 3. Evidently the same as *chām* in *kī-chām* above. In the third specimen final *m* is regularly written *n*. Cf. *khān*.

chāng, the same as *chām*, and, q.v.

chāng (Kh. and Sh. the same), an elephant (H.).

chāng (Sh. the same), a verbal particle denoting present time; *chāng-nai*, now, I, 31.

chāng (Kh. *kā-chām*), a conditional particle, used to denote the apodosis of a conditional sentence, with *shāng-bā*, if, I, 13; *chū-chāng-nai*, because, therefore, see *chū*.

chāng (Kh. and Sh. the same), an umbrella: *hit chāng*, to do umbrella, to be a king.

cháp, said to mean 'pure' in *chī-ráp-cháp-kháp-bai*, a finger-ring, I, 28, see *chī*. The Kh. and Sh., however, for a finger-ring is *lāk-cháp*, which is borrowed direct from Burmese.

chau (Sh. *chāo*), a master, owner, II, 4; III, 4.

chau, in *au-chau*, an uncle, 225, see *au*.

chāü (Kh. and Sh. *chāü*, Siamese *chai*), mind, heart, I, 13, 40; *uñ(uy)-chāü plāng*, gladness mind clear, i.e., he would fain, I, 13; *hit-mün hit-khün ù chāü koi*, have (*ù-koi*) rejoiced in heart (*chāü*), I, 53.

chē, cold (H.). (Hodgson writes this *khye*.)

cheng, handsome (H.). (Hodgson writes this *khyeng*.)

chī, a jewel, precious stone; *chī-ráp-cháp-kháp-bai* (Kh. and Sh. *lāk-cháp*), jewel bind pure round place, a finger-ring, I, 28.

chit (pronounced *chet*) (Kh., Sh. and Siamese the same), numeral, seven.

chū (Kh. the same), a name; II, 10; 220.

chū, a measure of length, a *yōjana* or league, III, 8.

chū-chāng-nai, because, I, 29, 38, 53; therefore, I, 40; the component parts are said to be *chū*, a long time; *chāng*, a scale; *nai*, now. There is a word *chāng* used as a conditional particle.

chum (borrowed word), a kiss, I, 24.

chut, little (H.).

dā, to strike (H.).

dai (Kh. *nai*, Sh. *lai*), to get, obtain, I, 31, 39, 54; to possess, I, 1, 2, 16, 51; III, 6, 11; to be compelled, obliged, to have to do a thing; *dai-jau-pai*, was obliged to go, II, 5; very common as the second member of a compound verb, e.g., *ai-dai*, to fetch, I, 2; to collect, I, 5; *ai-ráp-dai*, to take bind have to make (a person a servant), I, 20; *hai-dai*, to give out and out, I, 14, 49; *rai-dai*, actively, to lose, I, 7, 48; II, 2; passively, to be lost, I, 30, 54; this compound also means 'to die'; *hān-dai*, to see get, to seem, appear, I, 52; in the last example it forms a potential compound, and is the regular auxiliary for that purpose.

- dām* (Kh. *nām*, Siamese *dām*), black (H.).
- dāng* (Kh. *hū nāng*), the nose, 34.
- dau* (Kh. *nau*, Sh. *lau*, Siamese *dau*), a star, 64.
- daü* (? a corruption of *dēva*), a god, III, 11.
- dīng* (pronounced *deng*) (Kh. the same), red (H.).
- dī* (Kh. *nī*, Sh. *lī*, Siamese *dī*), good, I, 52; 132; *kūn dī phū lūng*, person good male one, a good man, 119—127; *kūn dī mī lūng*, a good woman, 128, 130; *dīp-dī*, alive and well, I, 15, 30, 54; *khūñ (khūn) dī luk*, better than, 133; *khūñ dī nām*, *khūñ dī nām nām*, or *khūn dī tūng nām*, best, 134; *khūñ* = more; *luk* = from; *nām* = many; *tūng* = all; *kiñ (ken) bā dī*, very called good, best, I, 27; *khūñ dī*, very well, in very good health, I, 39.
- din* (Sh. *līn*, Siamese *dīn*), the earth, ground, III, 1, 20; *nī-din*, a field, I, 33; *lūp-din*, an island, III, 2.
- dīp* (Kh. *nīp*, Sh. *līp*), alive, I, 15, 30, 54.
- dīt (det)* (Kh. *lūt*), hot, I, 40; pressure; *det klāng tūng*, pressure within belly, hunger, I, 17.
- doi* (Kh. *noi*, Sh. *loi*), a hill, a mountain, 229.
- doiñ* (Sh. *luñ*), with, together with; *doiñ bāng shaü*, with harlots, I, 48; *kau doiñ* with me, I, 50; *bāng doiñ-kān*, began to be with harlots, I, 7; *chām-doiñ kun-phū-lūng*, joined with a man, living with a man, I, 11; *khā-lik bai chām-doiñ*, place amongst servants, I, 21; *doiñ chām kau kun-rik-tai*, with my friends, I, 46.
- dū* (Sh. *lū*), to look behold; *hān-dū*, to look carefully, thoroughly, II, 8; both words mean 'to see' or 'look'.
- dūn* (Kh. *nūn* or *lūn*, Sh. *lūn*, Siamese *dūen*), the moon, 63.
- hā* (Kh., Sh. and Siamese the same), five, 5; *hā ship*, fifty, 12.
- hā*, see *ai*.
- hai* (Kh. and Sh. the same), to weep; *rāng-hai* (Sh. *hāng-hai*), to cry out, scream, II, 13.
- hān* (Kh. the same, Siamese *hen*), to see; Past, *hān-jau*, saw, I, 23; II, 11, 18; *kau mā hān mām jau*, I did not see her, II, 12; *pai-ka hān*, I went to see, II, 6; *mā-jau hān*, I came to see, II, 15; *hān-dai*, to appear, see *dai*; *hān-dū*, to look carefully, see *dū*.
- haü*, that (adjective); *haü müng-bān*, in that country, I, 9; *haü müng-mai*, of that country, I, 11; *haü kun-phū*, that man, I, 11.
- haü* (Kh. and Northern Sh. *haü*, Southern Sh., *pān*), to give; Imperative, *haü*, I, 2; 84, 234; Past, *haü*, he gave, I, 12, 26, 45; III, 11; *haü . . . jau*, gave, I, 38; Plup. *haü-dai . . . jau-o*, had given out and out, I, 49; *phraü-bau jāng-haü-dai*, no one gave, I, 14; *phān-kham haü*, to give an order, I, 12, 26. Commonly used as a causal prefix, (so also in Kh., cf. Sh. *h-*). Thus, *haü-oi-kin-klen*, cause to eat and drink continually, pasture, I, 12; so I, 14, *mü haü-kin-klen*, fed the swine.
- hing* (*heng*) in *shaü-heng*, to use, to exert force. The members of the compound are said to have no meaning separately, II, 4; see *shaü-hing*.

- hit* [Kh. and Sh. *hit* (*het*). In Kh. usually written *hich*], to do, III, 4; *hit-mün* *hit-khün*, to do merriment, to do playing, to rejoice, I, 29 (1st pl. imperat.), 31 (plup. with *jau-o*), 35 (verbal noun), 46 (potential with *pin*), 52 (perf. with *ū* . . . *koi*): *hit-boi-ū* (I) am doing service I, 43; *hit cháng*, to do umbrella, to bear an umbrella be a king III, 14.
- hū* (Kh. and Sh. *ngō*, Sh. also *wō*, Siamese *ngüā*), an animal of the ox species; *hū-thūk*, a bull, 142; *hū-me*, a cow, 143. Cf. II, 2, 3, 5, 6, 8. It will be seen from II, 3 and from 69 that the suffix of gender is sometimes omitted.
- hung* (? Kh. and Sh. *shing*), a noise, sound, I, 35.
- hüng*, thin, not fat (H.).
- hup* (Sh. the same), to gather together, to collect; *hup-bai*, to collect and place, to store up, save up, lay by, I, 16.
- ip* (Kh. and Sh. *üp*), to be famished; *tāk-ip-tāk*, become famine misery, famine, I, 9.
- i-ū*, this (adjective). Always precedes the word which it qualifies. I, 29, 47, 53; II, 1; 221, 226, 227, 234. Applies to both animate and inanimate objects. The word is explained as *i*, one; *ū*, is!
- jāk*, translated 'great' in I, 42. The phrase is *phān jāk*, in great sorrow: possibly really an intensive doublet, and *jāk*, means 'poor', 'unhappy'. Cf. Sh. *yāk*.
- ják*, to be fit, worthy, I, 20, 25.
- ján* (Sh. *yán*), to ask, demand, beg for; *ján-shū*, to ask wish, (I) ask that, I, 2.
- jāng* (Kh. and Sh. *yāng*), to be, exist; *jāng-haü-dai*, be give possess, (no one) gave, I, 14; more usually *ñāng*, q.v.
- jau* (Kh. and Sh. *yau*), to be completed, finished; hence, suffix of the past tense, see grammar. In Kh. and Sh., *yau* is the suffix of the perfect, not of the past.
- jau*, very, in *dī jau*, very good, I, 52. In Sh. *yau* is an assertive suffix.
- jau* (Sh. *yau*), to be distant, far; *müing jau*, a distant country, I, 6; *jau*, far, 89.
- jaü* (Kh. and Sh. the same), a fibre, filament; *jaü-kau*, a spider's thread, III, 7, 15.
- jī*, first, beginning; *jī-mü*, beginning-time, III, 1.
- jīn* (Sh. the same), to be quiet, still; *jīn-kun*, still still(?), III, 5.
- jū* (Sh. *yū* cf. *ū*), to stay, abide, dwell, III, 9; imperat. *jū*, I, 41; pres. *jū*, 233; perf. *jū-koi*, I, 51.
- jün*, a pattern, III, 18.
- kā* (Kh. and Northern Sh. *kā*, Southern Sh. *kwā*), to go, 77; past, *kā-jau*, II, 10; written *kā* in I, 18. Often compounded as a doublet with *pai*, to go; thus, *pai-kā-nā*, will go along, I, 18; *pai-kā-mā* . . . *jau*, went along, I, 21; *pai-kā-jau*, went along, II, 7; like *mā*, when appended to another verb, it usually gives the meaning of progression.
- kā* (Kh. and Sh. the same), a crow (H.).
- kā*, suffix of past tense. Written *kā* in I, 11. The same suffix is used in Khāmti.
- kā* (Kh. and Sh. the same) (sometimes written *kā*), prep., at; *kā-lāng*, at back, behind, after, I, 4 (written *kā*); 91; *kā nai*, at this, now, I, 17; *kā-taü*, at below, under, 230.

- kā* (Kh. and Sh. the same), to be sufficient, as much as,—only used in composition; *kā-shāng*, the same as *shāng*, what?, I, 36, 43 (written *kā*); 93, 220. The compound is explained as *kā*, measure, and *shāng*, know. *As adjective*, all (so Sh.): *tāng-kā*, all all, all, III, 4, written *tāng-kā* in III, 13.
- kā*, often written for *kā*, q.v.
- kā* (Kh. and Sh. *kā*), to dance, I, 35.
- kāchārī* (borrowed word), a magistrate's court, cutcherry, II, 17.
- kai* (Kh. and Sh., the same, Siamese *khai*), a fowl, 72.
- kai*, in *pī-kai*, an elder brother, I, 3; *pī*, by itself, means the same. Cf. *ai* in *phū-ai*.
- kān* (Southern Sh. *kā*, Northern Sh. *kān*), a place; hence, *kān-pā*, place side, *i.e.*, towards; *mān kān-pā*, towards her, II, 12; *nā-kān-mū*, before place time, hence, as usual, II, 8.
- kān* (Kh. the same), a suffix denoting mutuality, as in *pā-kān*, mutually accompanied, copulated, I, 7; cf. *rāng-kān*, to consult.
- kān*, to begin; *pān-kān* . . . *jau*, began to divide, I, 3; *doiñ-kān*, began to be with, I, 7; *rāk-kān*, began to love, felt compassion, I, 23; *chum-kān-jan*, began to kiss, I, 24; *kū-kān-tā*, fear began feel, became frightened, II, 13; *khā-kān-phā-kān*, to begin to cut.
- kān* (Sh. the same), a hard mass, a block; *kān phrā*, a mass of rock, III, 16.
- kāng*, in *kāng-to*, to bring (a thing) into, or keep it in subjection; (?) to collect (Cf. Sh. *kāng*), III, 6.
- kāt* (Kh. and Sh. the same), a market, bazaar; *kāt-kim* (*kem*), a shopkeeper, 241.
- kāt* (Sh. the same), to embrace; Past, *kāt*, with *jau* supplied from the following clause, embraced, I, 23.
- kau*, former, previous, II, 4.
- kau* (Kh., Sh. and Siamese the same), numeral, nine, 9.
- kau*, often written *kāu* (Kh. and Sh., the same, Siamese *kū*), pronoun, 'I,' 14—16. Nominative, *kau-ko*, I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46; II, 6; 205; Acc., *kau*, I, 20; II, 18; Dative, *kau*, I, 45; general oblique form, *kau-mai*, II, 4 (by me watching was done); *ān kau-mai*, before me, 238; Genitive, following governing noun, *po kau*, my father, I, 18, 233; preceding governing noun, I, 15, 46, 51; II, 2, 6, 8; 225. The plural is *rau*, we, q. v.
- kau* (Kh. and Sh. *küing-kau*), a spider, III, 7, 15.
- kē*, crooked (H.).
- ken*, see *kiñ*.
- khā* (Kh., Sh. and Siamese the same), a slave, 57; with *lik* or *ñüing* the word usually means a paid servant; *khā-lik*, a male servant, I, 15, 21, 36; *khā-ñüing*, a female servant, I, 16; *lik-khā* (Kh. *lāk-khā*), a boy, 54, 239.
- khā*, the hand (H.).
- khā*, to cut; doublet, *khā-phān*, cut cut, to cut; with *kān*, to begin, we have *khā-kān-phān-kān*, to begin to cut.
- khāk-khai*, division-division, in every division, everywhere III, 5.
- khām* (Kh. and Sh. the same, Siamese *thāng-khām*), evening, twilight, II, 11.
- khām* (Kh. and Sh. the same), gold, I, 48; III, 19; 45.
- khām*, in *khām-kulā* (the members of the compound have no meaning), a servant; plural, *khau khām-kulā*, I, 26.

khām (Kh. and Northern Sh., *khām*, Southern Sh. *kwām*), (written *khān* in III, 7, 15, 18), word, speech, language, I, 36; *lāt khām*, said a word. said, I, 2, 18, 42; II, 16; *phān-khām*, order-word, an order, I, 12, 26; *thām-khām-rō*, ask word know, enquired, I, 36; *sho-khām*, complaint word, complaint, II, 1; *khām-mā-lau*, word come speak, a pleonasm for *khām*, word, I, 44.

khān, the same as *khām*, a word. *khān-to* is translated 'by word only', III, 7, 15, 18.

khān (Kh. and Sh. the same), price, 232; *khān-shū* . . . *āü*, price buy . . . take, (you) bought (that), 240.

khān (Kh. and Sh. the same), quick; *khān mā chām*, quick come swift, hence as soon as, I, 47. In Kh. *mā chām* means 'soon'.

khān (Sh. the same), a cudgel, staff, stick; *tāng-khān*, with a cudgel; *po tāng, khān*, to beat with a cudgel, to beat severely, 228.

khāng-nā (Kh. the same, Siamese *khāng-nāk*), before, in presence of, 90.

kháp (Sh. the same), a circle, ring; round, around, in *chī-ráp-cháp-kháp-bai*, jewel bind pure round place, a finger-ring, I, 28.

khát (Sh. the same), to tie a knot; *khát-bai-shī*, bind (Imperat.), 236; *khát-jau*, seized, II, 14.

khau or *mān-khau* (so Kh. and Sh., Siamese *khau*), the plural of the third personal pronoun; Nom. *khau*, I, 31; II, 14, 15; *mān-khau*, 161, etc.; Acc. *khau*, I, 51; to them, *khau*, I, 38; as a demonstrative pronoun, *khau*, those (for 'these'), II, 2; as an adjective, *khau trā*, those rupees, 235; regularly used as a prefix to indicate the plural, I, 26, 36; 106, etc.; 140, etc.; 229.

khau (Kh. and Sh. the same), to enter; Perf. *khau-ā-koi*, has entered, I, 6; *mā-khau*, come and enter, entered, I, 40; Imperat. *khau*, enter, I, 41. Used as a post- or pre-position, in, on, into; *nā-kip khau*, into a field, I, 12; *tin khau*, on feet, I, 28; *khau shun*, into the compound, II, 8, 10; *khau mü*, in hand, I, 11; *khau kachārī*, in the catcherry, II, 17; *khau ā-nān rün*, in that house, 230. Cf. *shaü*.

khau (Kh., Sh. and Siamese the same), rice; Acc. *khau*, I, 16; *kip khau*, husk of rice, I, 14.

khan (Kh., Sh. and Siamese the same), a horn (H.).

khin, see *khün*.

khin (pronounced *khen*), to remain, III, 12, 22.

khin, see *khriu*.

kho (Kh. and Sh. *khō*), the neck, I, 23 (accusative).

khrai (Kh. *khai*), a buffalo (H.).

khrai (Kh. and Sh. *khai*), an egg, III, 19; hence, Brahmā, III, 10.

kháng (Kh. and Sh. *kháng*), property, goods. In contradistinction to *ling*, *kháng* means 'large property', and *ling* 'small things and domestic animals'; hence *kháng-ling* (Sh. *kháng-ling*) means 'property generally', 'goods and chattels', I, 2, 4, 5, 7, 8, 48, 51; II, 1; *kháng shü*, your property, yours, 25; *kháng mai*, his property, his, 28.

kháng (Sh. *khing*), the body; *kháng bai mān*, on his body, I, 27.

khriu or *khin* (Kh. and Sh. *khin*), a tooth, 37.

khriu, yes, 98; *bū khriu*, no, 99.

khro (Kh. and Sh. *khō*), to laugh (H.).

khūm (cf. Sh. *khum*, a hole in the ground), in *luk nām-khūm* (abl.), from the well, 237.

khūm (Kh. and Sh. *khum*), bitter.

khung (Kh. and Sh. *khūng*), to divide or distribute equally, in *phā-khung-klāng* (Kh. *phā-khūng-kāng*), divide divide-equally middle, a half, 232.

khung (compare Sh. *kāng*, to be benumbed from cold), frost, III, 4. The Āhom text has clearly *khung* (i.e., *khung*), but Major Jenkins transliterates *krang*.

khūn (Sh. *khūn*, to ascend), to arise; *tī . . . khūn*, will arise, I, 17; *khūn* (with *jau* supplied from the following sentence, connected by *chām*), arose, I, 21; to stand up, 82.

khūn, in *hit-mūn hit-khūn*, which is an intensive doublet of *hit-mūn*, the whole meaning 'doing-merriment doing-playing', i.e., 'rejoicing'; 1st pers. pl. imperat., I, 29; Plup. with *jau-o*, I, 31; Genitive, governed by *hung*, sound, I, 35; Potential, with *pin*, I, 46; Perf., with *ū-koi*, I, 52.

khūñ (also written *khiñ*) (pronounced *khūn*) (Kh. and Sh. the same), to be better; hence, very well, I, 39 (*khiñ*); much, II, 4 (*khiñ*). Used to form the comparative degree, thus, *khūñ dī*, better. The thing with which the comparison is made is put in the ablative by prefixing *luk*. The superlative is formed with the ablative of *nām-nām*, many many, or of *tāng-nām*, all many; thus, *khūñ dī luk*, better than; *khūñ dī luk nām-nām* or *khūñ dī luk tāng-nām*, better than very many, better than all, best; see 133—137 *khūñ shung luk mām nāng-nūng*, taller than his sister, 231.

khüp (Kh. and Sh. *kip-tin*), a shoe (acc.), I, 28.

kī (Kh. the same), how much? how many? *kī thau*, how old? 221; *kī shai*, how far?, 222; *kī chām*, how many?, 223.

kim (pronounced *kem*), in *kāt-kim*, a shopkeeper, 241; *kāt* is a 'market'. I have failed to trace the meaning of *kim*.

kīn [Kh. and Sh. the same; but in these languages *kin* means both 'to eat' and 'to drink'. In Āhom *kin* is 'to eat', and *klin* (pronounced *klen* or *klün*) is 'to drink'], to eat, 78; *kin*, (they) eat, I, 16; (let us) eat, I, 29; ate, I, 48; *kin-jau-o*, had eaten, I, 9; *ai-kin*, took and ate, hence, drank, I, 6 (*ai-kin* is said to be the same as *klin*); *hai-kin-klin*, caused to eat and drink, I, 14; *hai-oi-kin-klin*, cause to continue to eat and drink, pasture (imperat.), I, 13; *kun-nā-kin*, (?) person field eat, a cultivator, 58.

kin, in *mā-lau-kin*, ever, at any time, I, 45. The separate members of the compound are said to have no meaning.

kiñ (pronounced *ken*) (Sh. *kiñ*), intensive particle; *kiñ-bā-dī*, very called good, called very good, the best, I, 27.

kip (Sh. the same), husk or chaff; *kip khau*, chaff of rice, I, 14.

kip, a plot, in *nā-kip*, a field-plot, I, 12.

klai (Kh. *kaü*, Siamese *klai*), near, not far, nearly, almost, 87.

klām (Siamese the same), round (H.).

klāng (Kh. and Sh. *kāng*), middle, between, III, 12, 22; *klāng-shāng*, between the two (brothers), I, 3, 4; *klāng tāng*, in the belly, I, 17; *phā-khung-klāng*, a half, 232, see *khung*.

klen, see *klin*.

klin (pronounced *klen* or *klün*) (Kh. and Sh. *kin*), to drink, as opposed to *kin*, to eat; *kin-klin*, to eat and drink; for examples, see *kin*.

klün, see *klin*.

klüm, brightness, III, 21.

ko, suffix of the nominative case, as in *kau-ko*, I, in I, 17 (bis), 19 (bis), 24, 25, 43, 44, 46; II, 6; 205; *rau-ko*, we, I, 52; *maü-ko*, thou, I, 20, 44, 49, 50, 51; *mān-ko*, he, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42, 50; *po-mān-ko*, the father, I, 41; *luk-mān-ko*, the son, I, 24; *luk-ko*, the son, I, 48; *rān-ko*, chaos, III, 1. The suffix is frequently omitted. It is used before both transitive and intransitive verbs. Kh. has no such suffix. Sh. has *nai*, *chām*, and *chüng*. In Sh. *ko* means 'a person'.

ko (Kh. *ko*), and, also, even, 95. Used with *shī* to mean 'although'; e.g., II, 4, 12. In Kh. it is similarly used with the participle in *shī*.

ko (Kh. and Sh. the same), a friend.

koi (Sh. the same), only, III, 19.

koi (Sh. *koi*, to come to an end, be used up), the suffix of the perfect or past tense, equivalent to the Kh. suffix *kā-yau*, and the Sh. suffix *yau-yau* or prefix *lai*; *dip-di-koi*, has become alive and well, I, 30, 54; *ū-koi*, has been, was, I, 33; II, 1, 14; 223; *dai khüñ-dī koi*, has got him in good health (*dai-koi*, has got), I, 39; *bau lu-koi*, have not disobeyed, I, 44; *jū-koi*, has lived, I, 51; *dai . . . koi*, has possessed, I, 52; *pin-koi*, it happened, II, 9; *po . . . koi*, (I) have beaten, 228. The force is emphasised by adding *ū*, to be, as in *khau-ū-koi*, has entered, I, 6; *mā-ū-koi*, has come, I, 38; *hit-mün hit-khün ū . . . koi*, have been rejoicing, I, 53; a past subjunctive is formed by adding *koi* to the future prefix *tī*, and making the whole a suffix, as in *kau ū-tī-koi*, I should be, 174.

krang, see *khung*.

kū (Kh. and Sh. the same), a distributive particle meaning 'each', 'every', as in *kū-mü kū-bān*, every time every day, always (I, 50), often (II, 5); *kū-mü nām*, each time very, over and over again, II, 5.

kū, in *pān-kū*, which, I, 47; II, 2. The meaning of *kū* in this compound is lost. *Kū* means 'a sofa', 'a fair', 'a long-necked earthen pot', 'to fear', 'to stare', 'fat'.

kū (Kh. and Sh. *kō*), to fear; *kū-kān-tā*, began to feel fear, II, 13.

kulā, in *khām-kulā*, see *khām*.

kün (pronounced, and often written, *kun*) (Kh. and Sh. the same), a person, a human being; *kün-phū-lüng*, person-male one, a man, I, 1, 11; 51; *kün-mī*, person-female, a woman, I, 7; 52; *kün-phring*, person crowd, a number of people, persons, I, 16; *kün-rik-tai*, person relation playmate, a friend, I, 46; *tāng-kün*, all persons, everyone, II, 14; *kün-nā-kin*, (?) person field eat, a cultivator, 58; *kün dī phū lüng*, person good male one, a good man, 119—127; *kün dī mī lüng*, a good woman, 128, 130; often used as a generic prefix or postfix with numerals in counting human beings, as above; so also *luk-mān shāng-kün*, son two persons, two sons, I, 1.

- kun*, ? still, quiet, in *jin-kun* (III, 5).
kup, a layer, III, 3.
lai (Kh. and Sh. the same), all ; many, III, 17 ; used as a doublet of *tāng* in *tāng-lai*, all, I, 4, 31, 48, 51 ; *lai-chān*, manifold, III, 3.
lāk, in *to-lāk*, nevertheless.
lāk (Sh. the same), to steal ; *kau bau pai-kā lāk*, I did not go to steal, II, 1 ; so, II, 17.
lāk, to transform, III, 7, 15.
lā-ling (Kh. and Sh. *ling*), a monkey (H.).
lāng (Kh. and Sh. the same, Siamese *hlāng*), the back, 43 ; *nō lāng măn*, on his back, 227 ; *kā-lāng*, behind, 91 ; *kā-lāng bau bān nai nām-nā*, after not many days, I, 4 ; *bai-lāng bān-tuk*, on back, i.e., after sunset, II, 7 ; *lāng maü*, after you, 239 ; *poi lun-lāng*, again after-back, and, thereupon, then, I, 10.
lāng (Kh. and Sh. the same), the jack-fruit tree. See *māk*.
lāng, power, in *ā-lāng*, wide power, God, 60.
lāp (Kh. and Sh. the same), to hide, conceal ; Infinitive of purpose, *lāp*, to hide, II, 16.
lāt (Kh. and Sh. the same), to say ; *lāt khām*, said word, said, I, 2 ; *lāt khām*, say word, statement, II, 15 ; *lāt-khām-lau*, say word speak, see *lau*, I, 18, 42.
lāt (Kh. and Sh. the same), short (H.).
lau (Sh. the same), a statement, II, 2 ; to address a person, say (usually to a superior) ; Past, *khām lau-kā*, said words (to the police), II, 16 ; *lāt-khām-lau* (governed by *tī* in the preceding clause), will say word speak, will say, I, 18 ; *lāt-khām-lau* (written *le*), said, I, 42 ; *khām-mā-lau*, word come say, a mere pleonasm for *khām*, word, I, 44.
lau (Sh. the same), spirituous liquor, I, 6.
lau, in *mā-lau-kīn*, ever, at any time. The separate members of the compound are said to have no meaning.
le, in I, 42, incorrect for *lau*.
lik (Kh., Sh. and Siamese *lēk*), iron, 44.
lik, in *khā-lik*, a male paid servant, I, 16, 21, 36. *Khā-nūng* is 'a female paid servant', *khā* meaning 'slave'. In Sh. a servant or slave is *khā*, of which *khāl-la* is a synonym ; *la* in Sh. also means 'a servant', and *la-lük*, the subjects of a prince. *Nūng* is certainly a female suffix, and hence *lik* is probably a male one. Cf. Kh. *lāk-khā*, child.
lik, to tend, take care of ; Imperat., *lik*, I, 12 ; *pā-lik*, graze-tend, a shepherd, 59.
lik-khā (Kh. *lāk-khā*), a child, 54, 239.
lim (pronounced *lem*) (Kh. and Sh. the same) an arrow (H.).
lin (pronounced *len*) (Kh. the same), to run, 85.
lin (so Kh., Sh. and Siamese), the tongue, 41.
ling (pronounced *leng*) (Kh. and Sh. the same), light, not dark (H.).
ling, cattle ; Acc. pl., *khau ling*, 229 ; in compound with *khāng*, *ling* means 'cattle and small property', and the whole compound *khāng-ling* means 'property' (Sh. *khāng-ling*). See *khāng*.
lip (Sh. the same ; Kh. *nip*), raw, unripe (H.).

- lu* (Sh. the same), to be ruined, *tāk-lu*, become diminished, I, 8; *tāk-lu tāk-pāng*, become diminished become ruined, hence, spent, I, 8; *kau-ko bau lu-koi*, I have not disobeyed, I, 44.
- luk* (Kh. and Sh. the same, Siamese *dek*), a child, son, I, 5; 228; Voc. *luk ai*, I, 50; Nom. *luk-ko*, I, 47; *luk-mān*, a son, I, 1, 20, 26, 30, 33; 55, 223, 225; Nom. *luk-mān-ko*, I, 24; *luk-ñūng*, a daughter, 56, 110, etc.; *luk-pī-ai*, son year first-born, eldest son, I, 41; 'son' is *luk-mān*; 'his son' is usually (228) *mān luk*, not *luk mān*, as we should expect.
- luk*, preposition of the ablative, 104, 109, 113, 118, 122, 127, 237, 240, 241; used in ablative of comparison (see *khūñ*), 133, 136; *luk-tām*, the same, II, 3; 222, 235.
- lum* (pronounced *lōm*) (Kh. and Sh. the same), air, wind (H.).
- lun* or *lün* (Northern Sh. *lun*, Southern Sh. *lün*), what comes last, after; *lun-lāng*, after behind, afterwards, I, 10. *Tün-lün* in III, 9, see *tün*.
- lung* (pronounced *lōng*) (Kh. and Sh. the same) great, large.
- lüng* (so in Kh. and Sh., Siamese *nüng*), numeral, one, I, 45; III, 19; 1; used as the indefinite article, a, a certain (following the noun qualified), I, 1, 11, 36, 38, 49; II, 3, 10, 11, 14; 101, etc., 138, etc., 230.
- lup* (Sh. the same), to smear, daub, plaster, overlay, gild, III, 19.
- lüp*, in *lüp-din*, an island, III, 2, 17.
- lüt* (Kh. and Sh. the same), blood (H.).
- lüt* (Kh. the same), hot (H.).
- mā*, an ass, 74. Possibly this word should really be *mā*, a horse.
- mā* (Kh. *mā*, Sh. *mau*), negative particle; *mā-hān-jau*, did not see, II, 12. In Kh. *mā* is used only in conditional and interrogative sentences.
- mā* (Kh. and Siamese *mā*, Sh. *mā*), to come, 80; Pres. *mā*, comes, 239; Imperat. *mā*, come, I, 28; Past, *pāk-mā*, came back, I, 34; *āk mā*, came outside, I, 41; II, 14; *mā-jau*, came, II, 15; Perf., *mā-ū-koi*, has come, I, 37. In the second specimen the root is uniformly, but wrongly, written *mā*. The word is frequent in compounds; thus, *ai-mā*, take come, bring, Imperat., I, 26; (went) to fetch, II, 5; *pai-kā-mā . . . jau*, went went came, went, I, 21; *khān-mā-chām* (quick come swift=as soon as); *mā-thüing-chām*, as soon as (thy son) arrived, I, 47; *mā-thüing*, arrived, I, 34; *mā-khau*, entered, I, 40; *rik-mā*, call come, entreated, I, 41; *mā . . . kā-jau*, come went, came, II, 10; *khām-mā-lau*, word come say, a mere pleonasm for *khām*, word, I, 44; with regard to *khān-mā-chām*, above, cf. Kh. *mā-chām*, soon. Like *kā*, *mā*, when appended to another verb, usually gives the idea of progression.
- mā* (spoken with a long tone) (Kh. *mā*, Sh. *ma*, with an abrupt tone; Siamese *mā*), a horse, 68; *mā-thük*, a male horse, 138, 140; *mā-me*, a mare, 139, 141; *nō mā lüng*, on a horse, 230.
- mā* (spoken with an abrupt tone) (Kh. and Sh. *mā*, with rising inflection, Siamese *hmā*), a dog, 70; *mā-thük*, a male dog, 145, 148; *mā-me*, a bitch, 147, 149.
- mā-lau-kin*, ever, at any time, I, 45. The separate members of the compound are said to have no significance.
- mai*, postposition. This word is frequently used as a suffix to denote any case except the nominative; thus, *hai-müing-mai*, of that country, I, 11; *kau-mai*,

by me, II, 4; *ān kau-mai*, before me, 238; *kau-mai po-ū*, I am beaten, literally, beats me, 201, 202, 203, 204; as a genitive, only as a genitive, absolute, as in *kau-mai*; mine; *rau-mai*, ours, 16, etc.

mai (Kh. and Sh. the same), wood, tree, III, 3.

māk (Kh. and Sh. the same), a fruit; *māk-mo-máng* (Sh. *mák-mung*), a mango, II, 17. The word is used before the name of any tree to denote its fruit; thus, *māk-lāng*, jack-fruit.

mān (Kh. and Sh. the same; Siamese *man*, used only contemptuously, the plural form, *khu*, being used as a respectful singular), pron., he (26), she (II, 4, 13), it (I, 52). The plural is *khu* or *mān-khu*, q.v. Nom., *mān* (he) I, 13, 15, 30; II, 16; III, 18; 158, etc., 229, 230; (she) II, 13 (bis); (it) I, 52; *mān-ko*, I, 6, 8, 10 (bis), 13, 15, 21, 22, 34 (bis), 35, 37, 39 (bis), 40, 42; in I, 1, *mān*, as the subject is inserted between a verb and its tense suffix. I am informed that this can only be done when the subject is masculine; Acc., *mān* (him) I, 22, 39; III, 11; 236; (her) II, 12; Dat., (gave) to him, I, 12, 49; 234; (say) to him, I, 18, 50; *mān kân-pā*, towards her, II, 12; *luk-tām mān*, from him, 235. The Genitive absolute is *mān-mai*, 26; the dependent genitive usually follows the noun which governs it; thus, *po-mān mān*, his father, I, 23; *luk-mān-ko mān*, his son, I, 24; *shun mān*, his compound, II, 8; *khriṅ bai mān*, on his body, I, 27; *māk-mo-máng mān*, his mango-fruit, II, 17; sometimes it precedes, as in *mān luk*, his son (to distinguish from *luk-mān*, son), 228; *mān rün*, (at) his house, II, 2; *mān chau*, her owner, II, 4; *tī mān rün*, to his house, II, 6; *mān shai náng-nūṅ*, his grown up younger sister, II, 9; *mān nang*, his younger sister, II, 16; *mān náng-mān* . . . *mān náng-nūṅ*, his brother . . . his sister, 231.

mān, a pleonastic particle, said to give the idea of respect, added to male nouns of relationship. The corresponding feminine word is *nūṅ* (231); *po-mān*, a father, I, 2, 3, 15, 22, 23, 26, 38; *maü po-mān*, thy father), 41, 42; *maü náng-mān*, thy younger brother, I, 37; *mān náng-mān*, his brother, 231; *luk-mān*, a son, I, 1, 20, 24, 26, 30, 33; 55, 223, 225.

mān, Brahmā, III, 19.

máng, in *māk-mo-máng*, a mango, see *māk*.

maü (Kh. and Sh. the same; Siamese *müṅ*), (also written *mau*, 20), the pronoun of the second person. The plural is *shü*, q.v. Nom., *maü*, thou, I, 3, 21; 20, 157, etc., 240; *maü-ko*, I, 20, 41, 49, 51; *maü ān-nā*, in thy presence, I, 19, 25; *lāng maü*, behind thee, 239; the genitive usually follows the governing word, as in *luk-mān maü*, thy son, I, 20 (also *maü luk-mān*, see below); *phān maü*, thy order, I, 43; *luk maü*, thy son, I, 47; *náng maü*, thy younger brother, I, 53; *po maü*, thy father, 223; sometimes it precedes, as in *maü luk-mān* (see above), thy son, I, 26; *maü náng-mān*, thy younger brother, I, 37; *maü po-mān*, thy father, I, 38; *maü tāng-lai khām*, all thy gold, I, 48; *maü chü*, thy name, 220; the Dat. is *maü*, I, 43 (am doing service) to thee.

me (Kh. and Sh. the same, Siamese *mē*), a mother, 48; feminine suffix used with irrational animals, the corresponding masculine suffix being *thūk*; *hū-me*, a cow, II, 2, 5, 7, 9; 143, 145; *mā-me*, a mare, I, 1, 11, *mā-me*, a bitch, 147, 149; *pe-ngā-me*, a she goat, 151; *tü-ngī-me*, a she deer, 154.

- mī*, a feminine suffix (like *ñüng*) used with human beings, the corresponding masculine suffix being *phū*; *kūn-mī*, person female, a woman, I, 7; 52; *kūn dī mī*, a good woman, 128, 130; *ai mī*, to take a woman, to marry, be married to, 225.
- mī*, a verb substantive, generally used only with the negative; *bau mī*, (I) am not (worthy), I, 20, 25; *pai mī*, was not, III, 1, 2, 4, Imperative (affirmative) *mī*, become, III, 10:
- miñ*, see *miu*.
- miu*, *miñ* (Kh. and Sh. *miu*, Siamese *meo*), a cat, 71.
- mo-máng*, in *māk-mo-máng*, a mango, see *māk*.
- mrāt*, a camel, 75.
- mü* (Kh. and Sh. *mū*), a pig, I, 12, 14.
- mü* (Kh. and Sh. the same, Siamese *mū*), the hand, I, 23; 32; *kau mü*, in (her) hand, II, 11.
- mü* (Sh. the same), time, I, 48; III, 9; *kū-mü kū-bān*, every time every day always (I, 50), often (II, 5); *kū-mü nām*, each time many, over and over again, II, 5; *nā-kān-mü*, before place time, as usual, II, 8; *mü-nai*, time this, then, II, 9; *jī-mü*, beginning-time, in the beginning, III, 1.
- mün* (Sh. *mun*), to be happy, rejoice; *kau mün* (pl.) rejoicings, I, 36; *hit-mün*, rejoicing, see *hit*.
- mün* (Sh. the same), past time; *pī mü mün*, year time past-time, for (how many) years, I, 43.
- muñ* (pr. *muy*) (Sh. the same), first, III, 6.
- müng* (Kh. and Sh. the same), a country, III, 3, 8, 13, 16; *pun müng*, foreign country, I, 6; *hai müng-bān*, in that country village, in that land, I, 9; *kūn-phū-lüng hai müng-mai*, a man of that country, I, 11.
- nā* (Kh. and Sh. the same), the face, countenance; adv., before; *ān-nā*, before the face, before; *mai ān-nā*, before thee, I, 19, 25; *nā-kān-mü*, before (previous) place time, as usual, II, 8; *khāng-nā*, before, in the presence of, 90.
- nā* (Kh. and Sh. the same), thick, not thin, III, 8.
- nā* (Sh. the same), a field; *nā-kip*, a field-plot, I, 12; *nā-din*, field-land, field, I, 33; *kūn-nā-kin*, a cultivator, see *kūn*, 58.
- nā*, a suffix of the future, used instead of the prefix *tī*, with *pai-kā*, I, 18; said to be rare except with this verb. Probably the same as *nā*, before.
- nā* (Sh. the same), very, exceedingly; *nām-nā*, many very, very many, I, 5.
- ñā*, a forest, III, 6.
- nai* (So. Kh. and Sh.), this; *tī-nai*, place this, now, I, 33; here, 222; *pū-nāng-nai*, on-account-of-this, in order that, I, 45, 52; *mü-nai*, time this, then, II, 9; today, 224; *tām-nai*, from this, then, thereon, II, 11: adv., here; now, I, 5, 54; III, 20; *kā-nai*, at now, now, I, 17; *phrai-nai*, what now, when, I, 8, 15, 22; *chū-chāng-nai*, because, I, 29, 38, 53; therefore, I, 40, see *chū*; *chāng-nai*, now, I, 31; *kā-shāng pī mü mün nai*, what year time past-time now, for how many years, I, 43.
- nai*, a particle signifying unexpectedness; *pai-nai-shī*, going unexpectedly, II, 12.
- nām* (Kh., Sh. and Siamese the same), water, 66; *nam-táng*, a water-pot, II, 11.

- nām* (Kh. and Sh. the same), many, I, 5 ; II, 5 ; *nām* or *nām nām* is used to form the superlative, 134, 137, see *dī*.
- ñám*, false (of an accusation), II, 1.
- nān* (Kh. and Sh. the same), pronoun, that : *ā-nān*, that (subst.), II, 7 ; 240 ; *ān-nān khām*, that word, II, 15 ; *ā-nān tun*, that tree, 230 ; *ā-nān khān*, the price of that, 232 ; *ā-nān rün*, that house, 233 ; *pü nān*, on account of that, III, 13.
- nán* (Kh. and Sh. the same), to sleep (H.).
- nāng* for *ñāng* (I, 20), see *ñāng*.
- nāng* (Kh., Sh. and Siamese the same), to sit, III, 4, 14 ; 79 ; *nāng ũ*, is sitting, 230.
- nāng* (Kh. and Sh. the same), adj. of what sort ? ; III, 12, 22 ; like that, III, 1 ; adv., as ; *pü-nāng-nai*, on-account-of as this, in order that, I, 45.
- nāng*, a girl, II, 10 ; 131.
- náng* (Kh., Sh. and Siamese the same), a man's younger brother (I, 4, 53 ; 49) or sister ; *náng-mān*, a younger brother, I, 37 ; 231 ; *náng-ñüng* (II, 9 ; 231) or *ñüng-náng* (50), a younger sister ; *pī-náng*, a younger brother (I, 3) ; *náng-shaiü*, an adult younger sister, II, 15, 16 ; 225.
- ñāng* (Kh. and Sh. *yāng* ; also written *jāng*, I, 14, see *jāng*), to be, continue, 168—170 ; Pres., *ñāng*, (the saddle) is (in the house), 226 ; used as a particle to denote continuance, *ai-ráp-dai-ñāng*, take bind possess continue, keep, retain (imperat.) (here wrongly written *nāng*), I, 20.
- nau* (Siamese and Lao the same), cold (H.).
- ngā* (? Sh. *ngān*, castrated), in *pe-ngā*, a goat, 150 ; in Sh. *pe-ngān* is 'a he-goat'.
- ngák* (Kh. and Sh. the same), crooked (H.).
- ngau* (Kh. and Sh. the same), light, brilliancy, III, 21.
- ngī*, in *tü-ngī*, a deer, 153—155.
- ngī*, the younger, in *luk-ngī*, a younger child, I, 1, 5.
- ngin* (Sh. the same), to hear ; *ngin*, he heard, I, 35.
- ngün* (Kh. and Sh. the same ; Siamese *ngön*), silver, 46.
- nī*, far, distant, I, 22 ; 224.
- nik*, in *nik-chā*, alas, 100.
- niu* (Kh. *liu*, Sh. *niu*), a finger ; *niu*, on (his) finger, I, 28.
- nō* or *nū* (Kh. and Sh. *nü*), above, on ; *nō-rō*, above the head, against, I, 19, 25 ; *tun-nū*, on the tree, II, 18 ; *nō lāng mān*, on his back, 227 ; *nū doi*, on the top of a hill, 229 ; *nō mā-lüing*, on a horse, 230.
- noi* (Sh. the same), small ; *ā-nān rün noi*, that small house, 233.
- nū*, see *nō*.
- nuk* (Kh. and Sh. the same, Siamese *nōk*), a bird, 76 ; *nuk-tū*, a dove.
- nung* (Kh. and Sh. the same), to put on (clothes) ; *nung-tāng*, put on (clothes, etc.) (imperat.), I, 27 (bis), 28.
- ñüng* (Kh., Sh. and Siamese *ying*), a female, a woman, 52 ; used as a suffix or prefix denoting sex of human beings ; the corresponding masculine suffix is *mān* (Kh. and Sh. *chai*), or *lik* ; *khā-ñüng*, a female servant, I, 16 ; *náng-ñüng*, II, 9 ; 231 or *nüng-náng*, 50, a sister ; *luk-ñüng*, a daughter, 56, 110—118.
- nyu-chu*, an ant (H.).

o, added to *jau*, to make the suffix of the pluperfect, I, 9, 32, 49; II, 4; 193; added to the present participle in *shī*, makes a past participle, *pai-shī*, going; *pai-shī-o*, gone, 219.

o (cf. Sh. *hū*), sign of interrogation, I, 37.

oi, a particle signifying continuance; *haū-oi-kin-klin*, to give continually to eat and drink, to feed regularly, to pasture, I, 13. Cf., however, *oi*, to feed.

oi (Sh. the same), to feed, III, 6.

oi, sweet (H.).

pā (Sh. the same), a side; *kān-pā*, place-side, towards, II, 12.

pā, to graze; Pres. Def., *pā-ū*, is grazing, 229; *pā-lik*, graze tend, a shepherd, 59.

pā (Sh. the same), to accompany; *pā-kān*, accompanied mutually, had sexual intercourse with, I, 7.

pai (Sh. and Siamese the same), to go, march, walk; Imperat. *pai*, 77, 238; Past, *pai*, II, 5; *pai-kā*, I, 5; II, 1, 6, 17; *pai-kā*, I, 11; *pai* . . . *jau*, I, 23; Participle, *pai-nai-shī*, going unexpectedly, II, 12; compounded with *kā*, to go, usually with the idea of haste; Fut., *pai-kā-nā*, will go, I, 18; Past, *pai-kā-mā* . . . *jau*, went and came, went to, I, 21; *pai-ka-jau*, went, II, 7; *pai-khān*, to run (H.).

pai (Kh. *pī* and Sh. *pai*, only used in prohibition), not; *pai-mī*, was not, III, 1, 2, 4, 14.

pāk (Kh., Sh. and Siamese the same), a hundred, 13.

pāk (Sh. the same), the mouth, 36.

pāk (Kh. the same), to return, come back; *pāk-mā*, came back, came home, I, 34.

pān (Kh. the same), to divide; Imperat., *pān*, I, 3; *pān-kān*, began to divide, I, 3.

pān, the meaning of this word is unknown. In Kh. *phān laiū* means 'what sort'? *Pān* occurs in *pān-kū* (? what-each), which is used as a relative pronoun; e.g., I, 14, (the husks) which (he gave to the swine); *pān-kū luk-ko*, the son who (wasted thy substance), I, 47; *hū-me pān-kū*, the cow which (I bought), II, 2. Other meanings of *pān* are 'flax', 'to divide', 'to turn round', 'to hold', 'bloodless'.

pāng (Sh. the same), to be ruined; *tāk-pāng*, become ruined, I, 9; *tāk-lu tāk-pāng*, spent, I, 8.

pe (Kh. and Sh. the same, Siamese *hpe*), a goat; *pe-ngā*, a goat, I, 45 (Sh. *pe-ngān*, a he-goat); *pe-ngā thūk*, a he-goat, 150; *pe-ngā me*, a she-goat, 151.

pet, see *pit*.

phā, (Kh. *kāng-phā*, ? Sh. *phā*, a covering, a waist-cloth, a cloud), the sky, heaven, I, 19, 25; III, 1, 4: (Kh. *phā*, a cloth), a garment, I, 27 (bis); *phā-ko* (nom.), God, III, 10; *phā*, God, III, 7, 15, 18, 20.

phā (Kh. and Sh. the same), to divide; *phā-khrung-klāng*, half, 232, see *khrung*.

phai (Kh. and Sh. the same, Siamese *fai*), fire, 65.

phāk, a feast, I, 38, 49.

phān, an order, III, 11; *phān-khām haū*, to give order word, to command, to order, I, 12, 26; *phān maiū*, thy order, I, 43.

phān (Kh. and Sh. the same), poor, poverty; *phū phān*, to float on poverty, to be poor, to be destitute, I, 10.

phān, sorrow; *phān jāk*, in great sorrow, I, 42 (? connected with Sh. *phān*, to suffer horripilation).

- phān*, to cut ; as doublet in *khā-phān*, cut cut, to cut, see *khā*.
phāng, near ; *phāng rün*, near the house, I, 34.
phe (Sh. *phē* to spread out), to pervade, III, 20.
phit (Sh. the same), to err, sin ; Past, *phit*, sinned, I, 19, 24.
phrā (Sh. *phā*, a flat stone), a rock ; *kān phrā phūk*, a mass of white rock, Mount Mēru, III, 16.
phrai (Sh. *phai*), to go, walk, 77 ; *phrai-kā*, went, II, 8 ; *shāng phrai-jau-shī*, if (it) had gone, II, 9 ; *phrai*, (used) to go, II, 4 ; *phrai . . . jau-koi*, (I) have walked, 224.
phraü (Kh. and Sh. *phaü*), interrog. pron., who ?, 92 ; *lik-khā phraü*, whose boy ?, 239 ; *luk phraü*, from whom ?, 240 ; *phraü-nai*, what now ?, when, I, 8, 15, 22 ; as an indef. pron., *phraü nā-kip*, a certain field, I, 12 ; *phraü kun-phring*, what multitude of persons, how many persons, I, 16 ; *phraü bau*, no one, I, 14 ; *phraü pai mī*, there was no one, III, 4 ; *phraü pai*, the same, III, 14.
phrī (Sh. *phī*, Siamese *pī*), a ghost (II, 14) ; a devil (61) ; an inferior deity, III, 11.
phring (Sh. the same), to be many ; used as a suffix to form the plural as *kūn phring*, persons, I, 16.
phrum (Kh. and Sh. *phum*, Siamese *phām*), hair, 39.
phrüng (Kh. and Sh. *phüng*, a bee), a honey-comb, III, 12, 22.
phū (Sh. and Siamese the same, in Kh. *phū* is used to designate the male of birds) a man, a male person ; used as a suffix of gender for human beings, the corresponding feminine suffix being *mī* ; *phū-lüng*, here used as a generic word with a numeral, a male, I, 36 ; *kūn-phū*, person male, a man, I, 1, 11, 12 ; 51 ; *kūn dī phū*, person good male, a good man, 119—122 ; *phū-ai luk-mān*, male elder son, the elder son, I, 33.
phū (Kh. and Sh. the same), to float ; *phū-phān jau*, he floated on misery, became indigent, I, 10.
phūk (Kh. and Sh. the same), white, III, 16 ; *ān phūk mā*, the saddle of the white horse, 226.
phū-rā-tā-rā, (Kh. and Sh. *phrā*, cf. Burmese, *bu-rā*, pronounced *phrā*) God, 60. Cf. *phā*.
pī (Kh. and Sh. the same), a year ; *luk-pī-ai*, son year first-born, eldest son, I, 41, *kā-shāng pī mī mün nai*, what year time past-time now, for how many years, I, 43 ; *rō-pī-lüng*, before year one, a year ago, II, 3 ; *ship pīt pī*, eighteen years (old), II, 10.
pī (Kh. and Sh. the same, Siamese *phī*), an elder brother (I, 3, 4 ; 49) or sister ; *pī kai*, elder brother, I, 3 ; *pī-nūng*, elder sister, 50.
pī (Kh. the same), fat (H.).
pik (Kh. *ping-hū*), the ear, 38.
pin (Kh. and Sh. the same), to be, exist, become, III, 11, 19, 20 ; *pin*, was, III, 1, 7, 15, 18 ; *pin-jau*, it was (sunset), II, 7 ; *pin-koi*, it happened, II, 9 ; used to form potential verbs ; *kau-ko pin hit-mün*, (that) I may be able to rejoice, *lit.* (that) I become to rejoice, I, 46 ; *kau pin-ū*, I may be, 172 ; *kau pin-po*, I may strike, 194.

- pit* (pr. *pet*) (Kh., Sh. and Siamese the same), eight, 8; *ship pit*, eighteen, II, 10.
- pit* (pr. *pet*) (Kh., Sh. and Siamese the same), a duck, 73.
- plā* (Sh. and Kh. *pā*, Siamese *plā*), a fish (H.).
- plai*, thus (H.).
- plāng*, clear; (*uñ-chaii-plāng*), gladness mind clear, his mind (would) have been glad and clear, he (would) fain, I, 13.
- po* (Kh. and Sh. the same), to strike, beat, 81; Imperat., *po*, 175; *po-shī*, 236; Participle, *po-shī*, 177, 178; Pres., *po*, 179—184; Pres. Def., *po-ū*, am striking, 191; Imperf., *po-ū-jau*, was striking, 192; Past, *po-jau*, struck, 185—190; Perf., *po-koi*, have struck, 228; Plup., *po-jau-o*, had struck, 193; Fut., *tī-po*, shall strike, 195—200; Potential, *pin-po*, can strike, 194; Past Conditional, *tī-po-jau*, should strike, 201; Passive same as Active, 202—204; *po-tai*, to kill (H.).
- po* (Kh. *po*, Sh. *pō*, Siamese *bo*, pronounced *p̄ho*), a father, 47; Nom. *po kau*, my father, 233; Voc., *po ai*, I, 2, 18, 24; Dat., *tī po*, 103; *tī po kau*, (will go) to my father, I, 18; Abl., *luk po*, 104; Gen., *po*, 102; *po maii rün*, your father's house, 223; Pl., *khau po*, 106. Frequently takes the pleonastic suffix *mān*; Nom., *po-mān mān*, his father, I, 23; *mai po-mān*, thy father, I, 38; *po-mān-ko*, I, 41; Dat., *po-mān*, I, 2; 42; *tī po-mān*, I, 22; Gen., *kau po-mān rün*, my father's house, I, 15.
- poi* (Sh. *poi* or *pai*), to exceed, be more; hence, conj., and, moreover, I, 1, 3, 4, 17, 19, 21, 24, 26, 27, 28; 232; again, I, 30, 54; III, 9, 18; *poi-ān*, and before, and, I, 25, 35, 51, 54; *poi-lun-lāng*, again after back, and moreover, I, 10.
- pü* (Kh. and Sh. the same), on account of; *pü-nāng-nai*, on-account-of, as this, in order that, I, 45; (it is right) that, I, 52; *pü-nān*, on account of that, III, 13.
- pun* (Sh. the same), prep. beyond; *pun-müng*, beyond a country, a foreign country, I, 6.
- pün*, world; *tī pün*, place of world, world, III, 8, 17.
- rā*, much (H.).
- rā*, in *phū-rā-tā-rā*, q.v.
- rai* (Kh. *hai*), to lose; *rai-dai*, lose possess, lose; *rai-dai-jau*, lost, I, 7; *rai-dai*, lost, I, 48; II, 2; *rai-dai*, was lost, I, 30; *rai-dai-jau*, was lost, I, 54.
- rāk* (Sh. *hāk*, Siamese *rāk*), compassion, I, 23.
- rān*, *rām*, deserted, confused, chaos, nom. *rān-ko*, III, 1; *rām*, III, 13.
- rán* (Kh. and Sh. *hán*, Siamese *rán*), hot (H.).
- ráng* (Kh. and Sh. *hāng*), a tail, skeleton.
- ráng* (Kh. and Sh. *hāng*), to call out, shout; *ráng*, addressed, I, 41; *ráng-hai-kā*, shouted out loudly, II, 13.
- ráng* (Sh. *hán*), to uphold, sustain, III, 16.
- rāng-kān*, to consult; probably from *rāng*, to arrange (Sh. *hāng*), and *kān*, mutually.
- ráp* (Sh. *háp*), to encircle, bind; *ai-ráp-dai-nāng*, take bind possess continue, take and keep (me), make (me a servant), I, 20; *chī-ráp-cháp-kháp-bai*, jewel bind pure round place, a finger-ring, I, 28.
- rau*, in the air, unsupported, III, 12, 22.

rau (Kh. and Sh. *hau*, Siamese *rau*), we, the plural of *kau*, I; Nom., *rau-ko*, I, 52; *rau*, 17; ours, *rau-mai*, 19.

rē, what? (H.).

rik (Sh. *hik*, Siamese *rik*), to say, call; *rik*, (he) called, summoned, I, 35; *rik-mā*, to call and come, to entreat; *rāng rik-mā*, addressed and entreated, I, 41.

rik, a relation; *kūn-rik-tai*, relations and playmates, friends, I, 46.

ring (Kh. and Sh. *hing*, pr. *heng*), a thousand, III, 8, 19.

rō (Kh. and Sh. *hō*, Siamese *huā*), the head, 40; *nō rō*, on the head, against; *phā nō-rō*, against heaven, I, 19, 25; prep., before; *rō pī lūng*, before year one, one year ago, II, 3.

rō, to know, III, 10, 11; *thām-khām-rō*, ask word know, enquired, I, 36.

rū (Kh. and Sh. *hū*), a boat (H.).

rūk (pronounced *rōk*) (Kh., Sh. and Siamese *hōk*), numeral, six, 6.

rūn (Kh. and Sh. *hūn*, Siamese *rūen*), a house, 67; *rūn*, in the house, I, 15, 41; 223; *rūn*, into the house, I, 40; *mān rūn*, (in) his house, II, 2; *khau rūn*, in the house, 226; *khau ā-nān rūn*, in that house, 233; *phāng rūn*, near the house, I, 34; *rūn āk*, outside the house, I, 41; *rūn*, to the house, II, 4; *tī mān rūn*, to his house, II, 6.

rung, ripe (H.).

shai (Kh. and Sh. *kai*), far, 89; *kī-shai*, how far, 222; *shai-nī*, far distant, a long way, 224.

shai (Kh. and Sh. the same), a rope; Instr., *tāng shai*, (bind him) with a rope, 236.

shām (Kh. and Sh. the same, Siamese *sām*), numeral, three, 3.

shāng or *shāng-bā* (Kh. and Sh. *shāng* or *shāng-wā*), conditional conjunction, if, II, 6 (*shāng-bā*), 8 (*shāng*); 97; with *chāng* in apodosis, I, 13 (*shāng-bā*); *shāng-bā*, as if, II, 13; *kā-shāng*, interrog. neuter pronoun, what?, I, 36; 93, 220; how many?, I, 43.

shāng (Kh. and Sh. the same, Siamese *song*), numeral, two; I, 3, 4; 2, 105, 114, 123; *luk-mān shāng-kūn*, sons two-persons, two sons, I, 1.

shaü (Kh. and Sh. *shau*), a grown up young woman, II, 9, 13; *bāng-shaü*, harlot young-woman, a harlot, I, 49; *nāng-shaü*, an adult younger sister, II, 15, 16; 225.

shaü (Kh. *khau*, Sh. *shaü*, to enter; *shaü-ū-koi*, has entered, was in, I, 33. See *khau*.

shaü (Kh. and Sh. *shau*, Siamese *yī-sip*), numeral, twenty, 11.

shaü-hing (pronounced *heng*) (Kh. the same), to use, make use of; *bai shaü-hing*, I used watching, I used to watch, II, 4. The separate parts of the compound are not explained.

shī (Kh. the same), a particle used as a suffix giving an indefinite participial force to the verb, usually, but not always, that of the present; *tai-shī*, dying, I, 17; *tai-shī-jau*, was dying, I, 30; *pai-nai-shī*, going unexpectedly, II, 12; *nāng-shī* or *ū-shī*, being, 170; having been, 171; *po-shī*, beating, 177; having beaten, 178; *pai-shī*, going, 218; *pai-shī-o*, gone (*o* is a particle of past time), 219; the indefinite force of the particle is well seen in *phrai-jau-shī* (to see if the cow) had gone, II, 9; *shī-ko*, although, II, 12.

- shī*, a particle optionally added to the imperative; *bai-shī*, put, 227; *po-shī*, beat, 236; *khăt-bai-shī*, bind, 236; *tet nām shī*, draw water (*nām*), 237.
- shī* (Kh. and Sh. the same, Siamese *sī*), numeral, four, 4.
- shing* (pronounced *sheng*), a ray of light, III, 21.
- ship* (Kh. and Sh. the same, Siamese *sip*), numeral, ten, 10; *hā-ship*, five tens, fifty, 12; *ship-pit* (*pet*), eighteen, II, 10.
- sho*, a complaint, II, 1, 2.
- shū*, to wish; *ján-shū*, ask wish, (I) ask that, I, 2.
- shū*, in III, 2, seems to mean 'or'. Major Jenkins identified it with *shū*, wish.
- shū* (Kh. and Sh. *shū*, Siamese *sū*), pronoun of the second person plural, you, ye; 23—25; 160, etc.; *khráng shū*, your property.
- shuk* (Kh. and Sh. the same), ripe (H.).
- shum* (Kh. and Sh. the same), sour, acid (H.).
- shun* (Kh. and Sh. the same), the grounds round a house, a compound; *khau shun*, into the compound, II, 8, 10.
- shung* (Kh. and Sh. the same, Siamese *sūng*), high, lofty, 135; *khūñ shung luk*, higher than, 136; *khūñ shung nām nām*, highest, 137.
- shung* (Kh. and Sh. the same), to take away (H.).
- shup* (Kh. and Sh. the same), the mouth, 36; *shup-mu*, to be silent (H.).
- tā*, to feel; (*kū-kān-tā*), began to feel fear, II, 13.
- tā*, (Kh., Sh. and Siamese *tā*), the eye, 35.
- tā*, in *phū-rā-tā-rā*, q.v.
- tai* (Kh., Sh. and Siamese the same), to die, 33; *tai-shī*, dying (participle used as present tense), I, 17; *tai-shī-jau*, was dying, was dead, I, 30; *tai-jau*, died, I, 53; *po-tai*, to kill (H.).
- tai*, a playmate, a companion, I, 47.
- tai* (Kh. and Sh. the same), near, 87.
- tāk*, to become; *tāk-lu tāk-pāng*, become diminished become ruined, hence, spent, I, 8; *tāk-ip-tāk*, become famine misery, I, 9.
- tāk*, misery, I, 9, see preceding.
- tāk*, to consider, III, 10.
- ták*, apparently a numeral suffix used with rupees; *trā-sháng-ták*, rupee two pieces, two rupees, 232.
- tām* (Kh. and Sh. the same), low, not high (H.).
- tām* (Sh. the same), a place; *luk-tām*, from, see *luk*.
- tāng* (Kh. and Sh. the same), with, in company with, II, 11; with, by means of; *tāng khán*, (beat) with a cudgel, 228; *tāng shai*, (bind) with a rope, 236.
- tāng* (Kh. and Sh. the same), to put, place; *nung-tāng*, the same; *nung-tāng* (imperat.), place, I, 27 (bis), 28.
- tāng* (Kh. and Sh. the same), all, I, 5, 7, 8; II, 14; 134 (see *dī*); *tāng-lai*, all all, all, I, 4, 48, 51; *tāng-kā*, all all, all, III, 4; *tāng-kā*, III, 13, the same.
- tāng* (Kh. and Sh. the same), a road; *tāng nī*, road distant, at a distance on the road, I, 22.
- táng* (cf. Sh. *táng*, to water, to pour water on), a pot; *nām-táng*, a water-pot, II, 11.
- táng* (Kh. and Sh. the same, Siamese *tháng-noi*), the belly, 42; *thūn táng*, to fill the belly, I, 14; *klāng táng*, within the belly, I, 17.

tau, a bone (H.).

taü (Kh. and Sh. the same), down, not up, III, 2; 88; *kā-taü ā-nān tun*, under that tree, 230; *taü-phā*, bottom heaven, below and above, earth and heaven, III, 1.

tē (Sh. the same), set up, establish; be established, be; *tē-jau*, was, III, 3, 6, 8, 17.

thām (Kh. and Sh. the same), to ask, enquire; *thām-khām-rō*, ask word know, enquired, I, 36.

thau (Kh. and Sh. the same), to be old; *kī thau*, how old?, 221.

thūk (Kh. and Sh. the same), a male animal; a masculine suffix used with irrational animals, 138, 140, 142, 144, 146, 148, 150, 153.

thün, to fill; *shāng-bā mām-ko thün táng*, if he could have filled his belly, I, 14.

thün (Kh. and Sh. the same), a jungle, forest, III, 5.

thuñ, very, I, 39.

thüng (Kh. and Sh. the same), to arrive; *mā-thüng*, came arrived, arrived, I, 34, 47; although the root *thüng* means 'arrival', it is never used without *mā* prefixed.

tī, to stand up (H.).

tī (Kh. and Northern Sh. the same, Siamese *tē*, Southern Sh. *lāk*), a place, situation, III, 8, 17; *tī-nai*, place this, now, I, 33; a prefix used to form (1) the dative case, and (2) the future tense. Examples, (1) *tī po kau*, (will go) to my father, I, 18; *tī po-mām*, (went) to (his) father, I, 22; *tī mām rün*, to his house, II, 6; Cf. 103, 108, 112, 117, 121, 126; *tī-nai luk-tām Kāshmīr*, to here from Kashmir, 222; (2) *tī . . . khün*, will arise (cf. *nā*), I, 17; cf. 173, 195—200, 204. A past subjunctive is formed with *tī-koi* following the verb, as in *ū-tī-koi*, should be, 174, or by adding *jau* to the future, as in *tī-po-jau*, should strike, 201.

tim (Sh. the same), to fill, III, 3.

tin (Kh. and Sh. the same, Siamese *tā-tin*), a foot, 33; *tin khau*, on his foot, I, 28.

tit (pronounced *tet*), there, I, 9; II, 7, 9, 15.

tīt (pronounced *tet*), in *tīt-nām*, to draw water; imperative, *tīt-nām-shī*, 237.

to (Sh. *tō*), now, present time; *to-lāk*, nevertheless, I, 44.

to, in *kāng-to*, q.v. In *khān-to*, q.v.

trā (Kh. *trā*), a rupee; *ī-ū trā*, this rupee, 234; *khau trā*, those rupees, 235; *trā-shāng-tāk*, two rupees, 232.

tū (Kh. and Sh. the same), a body; a generic prefix or suffix used with numerals when animals are counted, as in *tū shāng-shaü mü*, body two-twenty pig, or *mü shāng-shaü tū*, pig two-twenty body, twenty-two pigs.

tü, in *tü-bā* (Kh. *to-wā*), but, I, 22, 47; II, 16; 96; also written *tū* (pronounced *tō*)-*bā*, 96.

tü, in *tü-án* (Kh. *tō-ān*), a boy, 129. Cf. Sh. *tū* pronounced *tō*, a body; *án* is a diminutive particle.

tü, in *tü-ngī*, a deer, 153—155.

tuk (Kh. and Sh. the same), to fall; *khām tuk-kā*, evening fell, II, 11; *bān-tuk*, sun fall, evening, II, 7.

tun (Kh. and Sh. the same, Siamese *tōn*), a tree; *tun-nā*, on the tree, II, 18; *kā-taü ā-nān tun*, under that tree, 230.

tün, in *tün-lün* in III, 9. Transliterated by Major Jenkins *tan-lan*, but the original is clearly *tün-lün*. *Tün* means 'after that,' 'afterwards,' so that *tün-lün* is a doublet meaning 'afterwards.'

tüng (Kh., Sh. and Siamese *tün*), to be awake (H.).

ū, in *īū*, this, see *īū*.

ū, straight (H.).

ū (Kh. the same, Sh. *yū*, Siamese *āyū*; cf. *jū*), to stay, remain, be; conjugated, 156—174; *ū*, is, 220, 221, 222, 232; are, II, 2; *shāng-bā kau ū-koi*, as if I were (a ghost), II, 13; *ū . . . jau*, was, I, 22; Frequent as an auxiliary verbal particle indicating continuance, hence, present definite, *hit-boi-ū*, am doing service, have been doing service, I, 43; *po-ū*, am striking, 191, am being struck, 202; *pā-ū*, is grazing, 229; *nāng-ū*, is sitting, 230; imperf., *po-ū-jau*, was striking, 192; fut., *tī-po-ū*, shall be beaten, 204; the perfect *ū-koi* frequently forms a continuous past, as in *khaū-ū-koi*, entered (and remained), I, 6; *shaü-ū-koi*, entered (and remained), was in (the field), I, 33; *mā-ū-koi*, has come, I, 38; *rau-ko hit-mün hit-khün ū chaü koi*, it is fitting that we should have been rejoicing in our hearts, I, 53; *ū-koi*, has been (and is), II, 1.

uñ (pronounced *uy*), gladness, I, 13; see *chaü*.

uy, see *uñ*.

yuk (pronounced *yōk*) (Kh. and Sh. the same), to lift up, raise (H.).

KHĀMTĪ.

Khāmtī is spoken at the east end of the Lakhimpur District, between Mishmi and Singpho, on the south side of the Brahmaputra. It is also spoken by large numbers in the Khāmtī Long country, beyond our frontier.

A history of the Khāmtis is given *ante*, p. 63, and a list of authorities regarding their language will be found on p. 77. Mr. Needham is of opinion that almost all the words used in Khāmtī are quite different from those in use among Dr. Cushing's Shān. As explained on p. 66 *ante*, I am, with all deference to Mr. Needham's superior authority, unable to agree to this somewhat sweeping statement. A glance at the Āhom vocabulary on pp. 120 and ff. will show how closely allied Shān (especially Northern Shān), Khāmtī, and Āhom are to each other. I should prefer to look upon Khāmtī, Northern Shān, and Southern Shān, as three very closely allied dialects of the Northern Tai language.

We are fortunate, as regards Khāmtī, in having Mr. Needham's excellent Grammar for a guide. There is, therefore, no need for an elaborate analysis of the language, such as has been made for Āhom.

It will be sufficient to give a brief summary of its principal grammatical peculiarities based on Mr. Needham's work. For the sake of brevity, I shall abandon the use of phrases such as 'words performing the functions of nouns,' 'words performing the functions of verbs,' and so forth, and shall speak only of nouns, adjectives, pronouns, verbs, etc., but it must be throughout remembered that the case is exactly the same as in other Siamese-Chinese languages, and that though, for shortness, I may use the word 'noun,' I mean really 'a word performing the function of a noun,' and so for the other parts of speech. Like Āhom, Khāmtī, properly speaking, has no parts of speech.

ALPHABET.

The Khāmtī Alphabet, which is a variety of the Shān Alphabet, which, in its turn, was borrowed in historic time from the Burmese, contains thirty-three letters. Of these sixteen are vowels and seventeen are consonants. It is not so complete as the older Āhom Alphabet. In the vowels it has not the letters *ā* and *ē*, the first of which, however, occurs in Shān. In the consonants, like Shān, it wants the letters *g*, *gh*, *j*, *jh*, *d*, *dh*, *b*, and *bh*. It has, however, the letters *y* and *w* which are wanting in Āhom.

The Khāmtī letters as used in writing will be found under Āhom, *ante*, p. 81. The following is the Khāmtī Alphabet in the usual printing characters. It differs from the written letters in not having the black dot which is so characteristic of the latter. In another column I have given the Shān Alphabet for the sake of comparison.

VOWELS AND DIPHTHONGS.

	Khāmtī.	Shān.	Transliteration.	Pronunciation.
1	ᳵ	As in Khāmtī	<i>a, ā</i>	As in 'America', 'father'.
2	ᳶ	„	<i>ā</i>	As in 'father'.

VOWELS AND DIPHTHONGS—*continued.*

	Khāmti.	Shān.	Transliteration.	Pronunciation.
3	မိ	As in Khāmti	i, e, i, ē	As in 'pin', 'met', 'pique,' and as the <i>ey</i> in 'they' respectively.
4	မီ	"	ī	As in 'pique'.
5	ယု	"	u, ū, ō	As the <i>u</i> in 'bull', the <i>oo</i> in 'loot', and the <i>o</i> in 'pope', respectively.
6	ယူ	"	ū	As the <i>oo</i> in 'loot'.
7	မေ	"	e, ē	As the <i>e</i> in 'met', or the <i>ey</i> in 'they'.
8	မော	"	o, ō	As the <i>o</i> in 'often', and the <i>o</i> in 'pope', respectively. The former is the short sound of No. 15.
9	ယုဝ်	ယုဝ်	ō	As in 'pope'.
10	ယိုဝ်	As in Khāmti	ü, ū	As in German, but both short and long.
11	ဆိ	"	ai	As the <i>i</i> in 'shine'.
12	ဆွိ	ဆိ	au	As the <i>ow</i> in 'how'.
13	ဆွိ	ဆွိ	aü	A diphthong.
14	ယိဝ်	As in Khāmti	iū, iau, eō	Diphthongs.
15	ယု	"	ā	As the <i>a</i> in 'all'.
16	ဆွိ	"	oi	As in 'boil'.

CONSONANTS.

17	က	က	ka	As in 'king'.
18	ခ	ခ	kha	As in Bengali.
19	င	As in Khāmti	nga	As in 'king'.
20	ဆ	ဆ	cha	As in <i>chair</i> . In Shān pronounced as <i>s</i> .
21	ဇ	ဇ	sha	Like the Bengali <i>ঞ</i> . In Shān transliterated <i>h</i> , and pronounced as an aspirated <i>s</i> .
22	ည	ည	ñā, nā, yā	Usually <i>ny</i> , but sometimes pronounced <i>n</i> , and sometimes <i>y</i> .
23	တ	As in Khāmti	ta	As in Bengali.

CONSONANTS—*continued.*

	Khāmti.	Shān.	Transliteration.	Pronunciation.
24	ᳵ	As in Khāmti.	<i>tha</i>	As in Bengali.
25	ᳶ	ᳶ	<i>na</i>	} As in English.
26	᳷	᳷	<i>pa</i>	
27	᳸ or ᳹	᳸	<i>pha</i>	As in Bengali.
28	ᳺ	As in Khāmti	<i>ma</i>	} As in English.
29	᳻	„	<i>ya</i>	
30	᳼	„	<i>ra</i>	
31	᳾	„	<i>la</i>	
32	᳿	„	<i>wa</i>	
33	ᳺ	ᳺ	<i>ha</i>	

As regards the **Vowels**, the vowel ᳵ *a* (No. 1) is considered by Native Tai scholars to be a consonant, as in Siamese and Shān. It is used, as in Āhom, merely as a fulcrum for carrying other vowels when initial. The vowel inherent in every consonant, to which no other vowel is supplied, is usually *a*, not *ā* as in Āhom. Hence, as ᳵ is considered a consonant, it is inherent in it too, so that, just as ᳶ stands for initial *i*, so ᳵ stands for initial *a*.

It will be observed that the vowel ᳶ (No. 3) has no less than four different pronunciations. The pronunciation is indicated in each case by the transliteration. Similarly ᳸ is pronounced in three different ways, and the sound in any particular case is shown by the transcription. So also for the other vowels.

Letters Nos. 9, 10, and 14 end in ᳾. This ᳾ is only used when the vowel is final. It is dropped when medial.

In the above table, the vowels are all given in their initial forms, *i.e.*, attached to ᳵ. They can similarly be attached to any other consonant. The following are examples:—
ᳵᳶ *kā*, ᳶᳶ *ki*, ᳶᳶ *pī*, ᳶᳶ *yu*, ᳶᳶ *phū*, ᳶᳶ *me*, ᳶᳶ *pō*, ᳶᳶ *ngō*, ᳶᳶ *thū*, ᳶᳶ *thūn*,
ᳶᳶ *pai*, ᳶᳶ *kau*, ᳶᳶ *maū*, ᳶᳶ *cheō*, ᳶᳶ *kā*, ᳶᳶ *koi*.

Every **Consonant** has the letter *a* inherent in it. When it is desired to pronounce a consonant (standing alone) without the inherent vowel, as, for instance, at the end of

a closed syllable, the mark ^{◌̣} is placed over it. Thus ၵ *ka* but ၵ̣ *k*. The letter ၶ *ma* (No. 28), however, when final does not take this mark. Instead of this it becomes ^{◌̣}, a small circle, written above the preceding consonant; thus, ၶ̣ *nam*, water, for ၶ ; ၵ̣ *khám*, language, for ၵ . When the preceding vowel is ^{◌̣} *i*, this and the small circle are written ^{◌̣̣}. Thus, ၵ̣̣ *tim*.

When the last sign of a word is written twice, it means that the whole word is to be repeated. Thus ၵၵ *lik lik*, ၶၶ *nam nam*, ၵၵ *kai kai*.

Mr. Needham transliterates the letter ၵ *sha* (No. 21) by *sa*, but adds that it is pronounced like a Bengali শ . I therefore transliterate it by *sha*, not *sa*.

The letter ၶ *ña* (No. 22) is properly pronounced *nya*, like the Bengali ঞ . It is sometimes pronounced like an ordinary *na*, as in ၶၵ *khîñ*, pronounced *khên*, more. Sometimes it has the force of a mere *ya*, as in ၶၵ *nuñ*, pronounced *nōy*. In such cases I shall transliterate according to pronunciation, thus *khên*, not *kheñ*; *nōy*, not *nuñ*.

A final ၵ *t* is often written ၵ *ch*. Thus *het*, to do, is usually written ၶၵ *hech*. This is an imitation of Burmese, in which a final *ch* is pronounced *t*.

The letters ၵ *la* (No. 31) and ၶ *na* (No. 25) are freely interchangeable.

As in Āhom ၵ *ya* (No. 29), ၶ *ra* (No. 30), and ၵ *wa* (No. 32), can be compounded with other consonants. Such compounds are rare in Khāmti, but they do occur. There are no compounds with *la*, as there are in Āhom.

ၵ *ya*, when compounded, takes the form ၶ , thus ၶၵ *myek*, to carry on the shoulder. ၶ *ra*, when compounded, takes the form ၶ , as in ၶၶ *trā*, a rupee. ၵ *wa*, when compounded, becomes the vowel *á* (No. 15). Thus ၶၵ *mák*, a blossom. We have a double compound in words like ၶၶၵ *ākhyáng*, purport, a word borrowed from the Burmese အကြောင်း .

Tones.—In Shān there are ten tones. In Khāmti, according to Mr. Needham, there are at least three. Robinson in his grammar (while he only describes three) appears to recognise four tones, *viz.*—

(1) The rising tone. This is the natural pitch of the voice, with a slight rising inflection at the end, as *mā*, a dog. It is not indicated by any special mark, and corresponds to Dr. Cushing's first, or 'natural' tone in Shān.

(2) The straightforward tone, of an even pitch. Robinson does not mention or describe this tone, but in a number of words (nearly all of which have this tone in Shān) he puts the *vowel* of the word into special type. Thus *po*, a father. As Robinson makes no other provision for this tone, it appears that he intended to indicate it by this typographical device, but omitted to draw attention to it. This tone corresponds to Dr. Cushing's third, or 'straightforward' tone in Shān.

(3) The falling tone. This Robinson indicates by putting the *consonant* of the word into special type, as in *mā*; to come. It appears to correspond to Dr. Cushing's

fourth or 'high' tone in Shān. It is evident that the method adopted for indicating it is unsatisfactory when the word consists of a single vowel.

(4) The emphatic tone. In this there is an abrupt termination, or sudden cessation of the voice at the end of the word. Robinson indicates it by a dot under the vowel, as in *mā̇*, a horse. It corresponds to Dr. Cushing's fifth or 'emphatic' tone.

The above system makes no provision for Dr. Cushing's second or 'grave' tone, or for his double series of closed and open tones.

So far as is possible, I shall follow Robinson's system of indicating tones throughout the grammatical sketch only. The area of vocabulary covered by his account of the language is too small to allow me to extend his system to the specimens.

Robinson is not always consistent in his representation of tones, and for some words in the grammatical sketch I have been unable to ascertain the tones with certainty. Hence my indications should only be accepted *faute de mieux*.

For further information on the general subject of tones reference should be made to pp. 67 and ff. *ante*.

NOUNS.

Article.—The *indefinite article* is formed by adding *ā-lüng*, one, after the noun; as in ကုန် လူ ကုန် *kôn ā-lüng*, a certain man. For the *definite article*, the pronoun *nai*, this, is often used. Thus မူ နွဲ *mū khau*, pigs, မူ ခေံ နွဲ *mū nai khau*, the pigs.

Gender.—Gender is unknown. In order to distinguish sex, either different words are used, such as ပေ *po*, father; မေ *mē*, mother, or else differentiating words are added.

In the latter case, the male word is *chai* for human beings, *thük* for inferior animals, and *phū* for birds. The female word is *pā-ying* or *shau* for human beings, *mē* for inferior animals and birds. Thus,—

လုက် လှ လုက် *luk chai*, son,

လုက် လှ လုက် *luk shau*, daughter.

တုင် ဆွမ် ဟ် လှ တုင် *tō-án pā chai*, a male child, တုင် ဆွမ် ဟ် လှ တုင် *tō-án pā ying*, a female child.

မၤ ထိုက် *mā thük*, a horse,

မၤ မေ *mā mē*, a mare.

နုက် လူ *nōk phū*, a male bird,

နုက် မေ *nōk mē*, a hen bird.

Number.—The plural is indicated (when necessary) by prefixing or suffixing *khau*. When there is a pronoun or definite article it is suffixed to it. Thus,—

ဒိတ် နွဲ *pet khau*, ducks; ဒိတ် ခေံ နွဲ *pet nai khau*, the ducks; လူ ခေံ နွဲ *ā-nan khau ngō*, those (*a-nan*) cows. In Āhom, *khau* is prefixed.

Case.—The relationship of case is formed by prefixing or suffixing words, as in Āhom.

The *Nominative* takes no prefix or suffix.

The *Accusative* usually takes no suffix. Sometimes it takes ဝ် *mai*.

Mai is also optionally used as a suffix of the *dative* and the *locative*.

The *Genitive* takes no prefix or suffix, but is placed after the governing word. Thus ၵၵ *hang*, a tail, ၵၵ *pā*, a fish; ၵၵ ၵၵ *hang pā*, a fish's tail; ၵၵ *mü*, hand, ၵၵ *man*, he, ၵၵ ၵၵ *mü man*, his hand.

Other prefixes and suffixes used to indicate cases are the following. A line following a word indicates a prefix. When two words are separated by a line, it indicates that the noun is placed between them;

tī —, *tī-mai*, to.

luk —, *luk-mai*, from.

hang —, to, for.

au —, with, by means of.

tang —, with, together with.

Adjectives.—These do not change for gender. They follow the nouns they qualify.

Thus ၵၵ ၵၵ *kōn nī*, a good (*nī*) man. Particles indicating number or case are appended to the last word.

The *Comparative* is formed by prefixing *khen*¹, more, to the adjective, and adding *mai* or *lüm-shī*¹. Thus,—

ၵၵ	ၵၵ	ၵၵ	ၵၵ	ၵၵ	ၵၵ	ၵၵ
<i>kōn</i>	<i>ā-nai</i>	<i>mai</i>	<i>kōn</i>	<i>ā-nan</i>	<i>khen</i>	<i>thau</i>
man	this	than	man	that	more	old,

i.e., that man (is) older than this man.

ၵၵ	ၵၵ	ၵၵ	ၵၵ	ၵၵ	ၵၵ
<i>hü</i>	<i>an</i>	<i>khen</i>	<i>yaü</i>	<i>lüm-shī</i>	<i>ā-nan</i>
boat	which	more	large	than	that.

i.e., a boat which is larger than that.

To form the *Superlative* we say 'more than all', as in *khen yaü lüm-shī täng-müng*, larger than all, largest. Sometimes *tī* is prefixed to *täng-müng*, as *khen yaü lüm tī täng-müng*.

The *Numerals* are given in the list of words. All are pronounced with the rising tone except *lüng*, one; *shī*, four; *hā*, five; *shau*, twenty. The following are not in the list of words: ၵၵ *heng*, a thousand; ၵၵ *mün*, ten thousand; ၵၵ *shen*, a hundred thousand.

The figures are,—

ၵ 1; ၵ 2; ၵ 3; ၵ 4; ၵ 5; ၵ 6; ၵ 7; ၵ 8; ၵ 9; ၵ 0.

ၵၵ *lüng*, one, is usually written ၵၵ.

Generic words can be added to numerals, as in *Āhom*. Mr. Needham's grammar gives twelve common ones. We may mention ၵၵ *kō*, used when counting human beings; ၵၵ *tō*, used when counting animals; and ၵၵ *an* (? straightforward tone), used in counting things generally.

¹ I regret that I do not know the tones of *khen* or of *lüm-shī*.

A numeral precedes the word it qualifies, unless a generic word is used, when it follows. The generic word itself follows the numeral, except in the case of the numeral 'one', when it precedes it. Thus,—

ဗံး ရံး *shām khün*, three nights.

ကုၼ် ဗံး ကုၼ် *kōn shām-kō*, men three-persons, three men.

ဆၼ် ကုၼ် လိုၼ် *chāng tō-lüng*, elephant animal one, one elephant.

ကုၼ် ကုၼ် လိုၼ် *kōn kō-lüng*, man person-one, one man.

PRONOUNS.

The **Personal Pronouns** have special forms for the plural. In other respects they are declined exactly like nouns. They are,—

Singular.	Plural.
ကွံ <i>kau</i> , I	ဟွံ <i>hau</i> , ကု <i>tū</i> , or ဟု <i>hā</i> , we.
မ္ၚံ <i>maü</i> , thou	ဗု <i>shū</i> , ye or you.
မၢ် <i>man</i> , he, she, it	ဟွံ <i>kau</i> or မၢ် <i>man kau</i> , they.

In the first person, *hau* is the same as our 'we', *tū* excludes the person addressed, and *hā* is really a dual, and means 'we two', both of us. There are a number of compound pronouns. The following are given by Mr. Needham. I do not know the tones.

ဟွံ ရံး *hāng khü*, we two.

ဗု ရံး *shāng khü*, you two.

ဗု ကု *shāng khā* or မ္ၚံ ကု *n'khā*, they two (excluding the speaker and person addressed).

In the last word မ္ၚံ *ü* is the negative, and, as such, has the sound of the French word *un*. In such cases, I follow Mr. Needham in transliterating it by *n'*.

To give the idea of respect မ္ၚံ *chau*, master, is added to a pronoun. Thus *man chau*, he (respectfully). I do not know what tone *chau* has in Khāmti. In Shān it is *chau*. ကု မ္ၚံ *pā chau* (tones unknown) gives the force of a reflexive pronoun. Thus, *maü pā chau*, you yourself.

The **Demonstrative Pronouns** are ကု ခံ *ā nai* or ကုၼ် ခံ *an nai*, this. ကု ခံ *ānan* or ကုၼ် ခံ *an nan*, that.

They are adjectives, and follow the nouns they qualify. The initial *ā* or *an* is often dropped. *Nai*, by itself, is often used as a definite article.

The **Relative Pronoun** is ကုၼ် *ān*, who or which. Thus, ဟိုဝ် ကုၼ် ဆံ *hü an chōm*, the boat which sunk.

Interrogative pronouns are sometimes used as relatives.

The **Interrogative Pronouns** are မ္ၚံ *phaü*, who? ကု လၢင် *kā shang*, what? and ကု လၢ် *ā laü*, which.

There are several indefinite pronouns, such as မ္ၚံ ကံ *phaü kai*, or မ္ၚံ ကေ *phaü ko*, any one, some one, etc. I do not know the tones of *kai* and *ko*.

VERBS.

As in Āhom, there is no proper conjugation of verbs. There is no change for number or person. The bare root is quite commonly used for any tense, especially for the present and past.

The following is the method of expressing the relations of tense of the verb 𑜀𑜢𑜤𑜰𑜫 *kin*, eat.

Present,—*kau kin*, I eat.

Present Definite,—*kau kin ū*, I am eating.

Past,—*kau kin kã*, I ate. Sometimes *mã* is used, as in *kau po mã*, I struck. I do not know the tones of *kã* and *mã*.

Perfect,—*kau kin kã yau*, or *kau kin yau*, I have eaten.

Future,—*kau ti kin*, I shall eat.

Imperative,—*kin tã*, eat.

Negative Imperative,—*pĩ kin tã*, do not eat.

Permissive Imperative,—*kin hau tã*, allow to eat, let (him) eat.

Infinitive,—*kin*, to eat.

Infinitive of purpose,—*hang kin*, in order to eat.

Participle,—*kin shĩ* (tone not known), having eaten.

Adverbial Participle,—*mũ kin noi*, after eating, on eating.

The prefixes and suffixes are quite commonly widely separated from the root. A prefix commonly appears at the beginning of the sentence, and a suffix at the end, while the verb itself is in the middle. As explained in the General Introduction to this group (see pp. 74 and ff.), it is not the verb which is placed in past, present, or future tense, but the whole sentence.

There is no **passive** voice. As explained in the General Introduction (pp. 74 and ff.), the passive is the same as the active.

As explained in the General Introduction (pp. 70 and ff.) **Compound verbs** are extremely common.

PARTICLES.

The **Negative particles** are 𑜀𑜢𑜤𑜰𑜫 *n'*, and 𑜀𑜢𑜤𑜰𑜫 *mã*. 𑜀𑜢𑜤𑜰𑜫 *n'*, regarding the transliteration of which see p. 147, is used in direct negation, as in 𑜀𑜢𑜤𑜰𑜫 𑜀𑜢𑜤𑜰𑜫 𑜀𑜢𑜤𑜰𑜫 *man n'khō*, she does not laugh. 𑜀𑜢𑜤𑜰𑜫 *mã* is used in conditional and interrogative sentences.

As already said, the prohibitive particle is 𑜀𑜢𑜤𑜰𑜫 *pĩ*.

Interrogative force is given by putting 𑜀𑜢𑜤𑜰𑜫 *kē* at the end of the sentence. This particle is only used when there are no other interrogative words in the sentence.

ORDER OF WORDS.

As in other modern Siamese-Chinese languages, the order of words in a sentence is of great importance.

The adjective follows the noun it qualifies, and the genitive the noun on which it is dependent. In a relative sentence the demonstrative pronoun of the antecedent may be put either at the beginning or end of the sentence.

The usual order of words in a simple sentence is subject, direct object, indirect object, verb. In an interrogative sentence the indirect precedes the direct object.

The above is a very incomplete sketch of Khāmtī grammar, and it is presumed, when writing it, that the reader has also perused the general introduction to the Tai group, and the section dealing with Āhom. For further information regarding Khāmtī, reference should be made to Mr. Needham's grammar, which has full examples, and contains much that is omitted here.

I am indebted to Mr. Needham for the two following specimens of Khāmtī. The spelling of the transliteration has been altered to agree with the system adopted for this survey. The spelling of words containing vowels with several sounds is that of the pronunciation.

[No. 4.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

SPECIMEN I.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)

ချိမ်းကေ ကျွန်ုပ်တို့ ယခင် ပုဂံကပ် ဟုခေါ်သည်။ ချိမ်းကပ်
 ကပ် ဟုခေါ်သည်။ ပုဂံကပ်ဟူသည် ပေ . ခန့်ခန့် ချိမ်း
 ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု ဟု
 လက်ကပ် ခန့်ခန့် ချိမ်း ပေခန့်ခန့်။ ပုဂံကပ် ဟုခေါ်သည်။ ချိမ်း
 ၅. ကပ် ချိမ်းကပ်ကပ် ချိမ်း ကပ် ချိမ်းကပ် ကျိမ်း ချိမ်း ကပ်
 ချိမ်း ကပ် ချိမ်း ကပ်ကပ် ချိမ်းကပ်ကပ်။ ချိမ်း ကပ် ကပ်
 ကပ်ကပ် ကပ်ကပ်။ ချိမ်းကပ် ချိမ်းကပ် ချိမ်းကပ် ကပ်
 ကပ် ကပ်ကပ်ကပ် ကပ်ကပ်ကပ်။ ချိမ်းကပ် ကပ် ကပ်ကပ်ကပ် ကပ်

[No. 4.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

SPECIMEN I.

TRANSCRIPTION AND TRANSLATION.

Note.—As every written vowel in Khāmṭī represents several sounds, and is also liable to modification before a final consonant, no attempt has been made to give a letter for letter transliteration, which would be of very little use. Instead, a phonetic transcription has been given, showing the actual pronunciation of each vowel. In this transcription *o* represents the sound of *o* in 'often,' and *ā*, that of *a* in 'all.' In the diphthong *au*, both vowels are heard.

(F. J. Needham, Esq., 1896.)

(DISTRICT LAKHIMPUR.)

Mū-nan kōn kō-lūng¹ yang lūk-chai shāng-kō. Naū lūk
Formerly man's a were sons two. Amongst children

man shāng-kō nai² lūk-chai ān-nai pō man mai wā-kā, 'khūng
his the-two aforesaid child (or son) younger-the father his to said, '(of)-goods

chā kau chāt-khālaū-ū-ko pan-haū-tā.³ Mū-nai man
share my whatever (there-be) divide-give. Then he

lūk-chai man mai khūng pan-haū-kā. Lūk-chai ān man au khūng
son his to (his)-property distributed. Son younger his taking goods

5. nai mā-hūng-yang-shī mūng kai-lūng³ mai kā-kā. Mūng nan
the not-long-having-tarried country a-far to went. Country that

mai man khūng tāng-mūng khai-kin-mōt-kā.⁴ Mū khūng man
in he property all (his) wasted. After property his

tāng-mūng mōt-kā-nai mū-nai mūng nan mai ūp-khau lōng.⁵
all getting-rid-of then country that in famine (occurred) a-mighty.

Man-an-tī-kin-mā-yang-kā.⁵ Mū-nai man kōn-lūng mai kā
He-had-nothing-to-eat. Then he man-a to went

¹ Kō is a numeral particle used for human beings.² Nai is a demonstrative pronoun used here for emphasis and recognition.³ Lūng or lōng is an adverb meaning very, exceedingly; so that *kai-lūng* = very far.⁴ Khai = lose, kin = eat, mōt = finish.⁵ Man an tī-kin mā yang-kā, his what to-eat not was.

ဖတ်ရုံ ကျဲ ကုသလကံ မသိဘဲ တုတ်တုတ် ခဲ ဖုကျဲ နှိလိင်
 10 "ရဲ့" မသိဘဲ ချိင်ကိသိ လွှဲကျဲ ချဲကျဲ" ယဝ် အကျယ် နှိသိကျဲ

မသိ တိ ကိသိ" ချိင် မသိ မိသိကျဲ ချဲကျဲ" မသိ. တု
 နှိသိ ဟေ ကျဲ ချဲ ကျဲ ကျဲ နှိသိ ကိသိ ဟေလျိင်
 ချိင်သိကျဲ ချိင်ဘဲ ကျဲ နှိ" ကျဲသိ ချဲကျဲ ကိသိသိ သိသိကျဲ

ကျဲ ဟေ ကျဲ ခဲ ကျဲသိ ချဲကျဲသိ" ဟေကျဲ ကျဲ နှိသိသိ
 15. မသိ နှိသိ ကိသိကျဲ" ချိင်သိကျဲ လုကယ် သိ နှိ
 သိသိ ချဲကျဲသိ တု" ကျဲသိ ကျဲ ကျဲသိသိ ကျဲသိကျဲ
 ချိင်သိ မသိ မသိ ဟေ မသိဘဲ ချဲကျဲ" ဟေ မသိသိသိသိ
 လုကယ်သိသိသိ ကျဲကျဲ" ကျဲကျဲ" ချိင်သိကျဲ ကျဲသိ
 ကျဲသိ ဟေ မသိဘဲ ဝံသိ ကျဲသိကျဲ" ချိင်သိ လုကယ်
 20 မသိ တု ဟေကျဲ ကျဲ ခဲ ချိင်သိကျဲ ကျဲသိ နှိသိ ကိသိ

pāng-phō-kā kōn-man man-mai tōng-nā mai poi-kā haū-leng¹
 (and)-joined-(himself) (and-)man-the him fields into sent to-tend

10. mū. Man-mai² khūng-kin phaū-ko mā-haū. Shang nai kā-cham ham
 pigs. Him-to eatables any-one not-gave. If obtained (he)-could-have husk³
 mū-ko
 of-the-pigs-also

man tī kin. Mū man chaū-kum mā-nai man wā,
 he would-have eaten. When he his-senses recovered he said,

'hūn pō kau mai khā-nai ko khau mū-kin pō-lū
 'house father's my in slaves-the even food to-eat have-enough

khūn-nang-kau pūn-mai ko haū. Kau-cham mā-nai-kin-shī⁴
 and others-to even to-give. I not-getting-food
 nang-tī-tai.
 (am)-like-to-die.

Kau pō kau mai kā-shī wā kât, "pō-ū, kau Chauphrā-mai⁵
 I father my to going say will, 'father, I God

15. tai-khāng⁶ maū-mai⁴ phit-yau, khūn-nang-kau lūk-chai nī maū
 against (and)-yourself have-sinned, and son good your

nai-shī mā-thōk-wā; kau-mai khā nā-kan-shī au-wai-tā."'
 to-be I-(am)-not-fit; me (of-your)-slaves as take."'

Mū-nai man tai-khāng pō man mai mā-kā. Pō man man-mai
 Then he near father his to went. Father his him

lūk tī-kai-pūn han-kā han-kā, khūn-nang-kau len-
 from afar saw pitied-(him), and

kā-shī khō man mai wām-shī chūp-kem-kā. Mū-nai lūk-chai
 running neck his upon (and)-falling kissed-(him). Then son

20. man wā, 'pō-ū, kau Chauphrā-mai khūn-nang-kau kā-nā⁶ maū-mai phit
 his said, 'father, I God and against yourself sinned

¹ Haū is an auxiliary *causal* imperative, *haū-leng*, to tend.

² Man-mai khūng-kin phaū-ko mā-haū means, literally, any one even gave to him not things to eat.

³ Mā-nai-shī = not getting; mā = not; nai-shī = getting; shī is the past participle suffix.

⁴ Mai is simply the accusative case suffix.

⁵ Tai-khāng means, literally, 'near, adjacent to.'

⁶ Kā-nā = 'before,' 'in the presence of.' The mai after Chauphrā and maū is the accusative case suffix.

မိုးမဝ်ကျဲ။ ကွဲဒဲ လျက်မဝ်ခိ အဲဒါ မိဂွဲ ထုတ် ဝါ။ စေတုဒ်ဟုလျဲပျဲ
မဝ် ကျဲမဝ် ကွဲဒဲ မာလုဒ်ကွဲကျဲ

လျက် ကွဲဒဲ ကွဲဒါမိ ကျဲ မာလုဒ်ကွဲဒါ ကွဲဒါကျဲ

မိဂွဲမဝ် ဒဲ လက်မဝ်ပံ လျက်ကျဲ ကျဲဒါမဝ်ကွဲဒါ ကျဲဒါမိ မိပ မိမိ

25. လျက်ကျဲကျဲ ကျဲဒါမဝ်ကွဲဒါ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

မဝ်မိမိ ဒဲ ကျဲဒါမဝ်ကွဲဒါ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

ကျဲဒါမဝ်ကွဲဒါ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

30. ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ ကျဲဒါမိ

het-kā.¹ Kau-mai lūk-chai nī-nai-shī n'thōk-wā.² Tō-nai-ū-ko pō
have. I-(am) son good-to-be unfit. But father

man khā-man-khau-mai³ ākhāng haū-kā,
his his-slaves (thus) order gave,

'lūk kau-mai au-mā-shī phā an-kheñ-nī au-nung-tā;
'son my-to having-brought robe which-most-good put-(it)-on(him);

mū-man mai lākehāp shūp-tā,³ khūn-nang-kau tin mai khep-tin
finger-his upon a-ring put, and (his)-feet upon shoes

25. shūp-haū-tā³; khūn-nang-kau tū⁴ chām-kan-shī⁵ kin-kāt. Lūk kau
place; and us being-merry-together let-eat. Son my
 lai-pū-nai

nang-tī-tai, ngai khūn-nang-kau pāk-mā; hai-kā, khūn-nang-kau nai-mā.⁶
(was)like-to-die, now and (he)-returned-has; (he)-lost-was, and got-was.'

Khūn-nang-kau pō n'khā⁶ lūk chām-kan-kā.⁷
And father and son made-merry-together.

Mū-nai lūk-chai lōng man ū⁸ tōng-nā-mai. Man
At-that-time son the-elder he was in-the-field. He

hūn mai mū-mā. Mū tī-thūng hūn-mai kā-nai khūn-nang-kau
the-house to returned. (And)-when nearing the-house dancing and

30. sheng-kāng-sheng-sham nai-hin-shī, mū-nai man khā-hūn-man-
music (he-)hearing, then he servant-of-house-his-

kō-lūng-mai⁹ hāng-shī thām-kā, 'hūn hau mai pen-hū?' Mū-nai khā-nai
a calling asked, 'house our at matter-what?' Then slave-the

man-mai lau-kā, 'nāng-chai māu hūn-mai mū-mā. Lai-pū-nai-shī
him told, 'younger-brother your home returned. Consequently

¹ *Phit-het* = make sin.

² *Khā-khau-mai* = slaves; *khau* is the plural suffix; *mai* accusative case suffix.

³ *Shūp* only means to *put* on certain things.

⁴ This *tū* = us (excluding the person addressed), and belongs to *kin-kāt* = let eat. *tū-kin-kāt* = let us eat.

⁵ *Kan* is a reciprocal particle; *chām-kan-shī* = making merry together.

⁶ *N'khā* is a pronoun meaning *both*, and is used in speaking of two persons.

⁷ *Chām kā* = made merry, *kan* (reciprocal particle) = together.

⁸ *Ū* is the substantive verb meaning here 'was.' In Khāmti bare roots of verbs are often used to express *past* action.

⁹ *Kō-lūng-mai* belongs to *khā*, *khā-kō-lūng-mai* = a slave, *mai* is simply the accusative case suffix.

“ဟေ့နီ သိမ့်ဇေ” သဲဟိဝ် “ဟေ့နီ ခုခါခါ ဟုံဃါ အကျာ” ချိုအ

စာအုပ်တစ်အုပ်ကို ချစ်ခင်စွာ ကျင့် ရှိသေးပါသည်။

[illegible]

လူလံးလူပိုင်၊ ခမာ် ဟေ၊ ခမာ်ခဲ ကျကျ။ ဟေဟရိုင်၊ နှိ ဟေနှိ တေ
ဟွ လိဝါလ၊ နှိခဲ ကိလံ ကျကျ နှိဂါ။ ဟိသဝါလ၊ ဟွ ဟေဟေ

၇၆၆ နှစ်တွင် ကျောက်တော် နှင့် လေယာဉ်ကပ် ကျည်

အလေး တစ်စုံတစ်ရာ နှိပ်စက် ပိတ်ဆို့မှု မရှိဘဲ စေလွှတ်ပေးပါ။

၄၀ ယုတ်ယုတ်နဲ့ ချိုင်းတင်ချိုင်းတင် ဟောပြောနေတဲ့ ဆိုင်းဘုရားနဲ့ ချစ်နဲ့

“ဒါကလေး” ခြင်္သေ့ မသေမီ “ဗဟုသုတ” ဟု ကျွန်ုပ်တို့ကလေး

မို့တော့ ကိုယ့်ကိုယ်ကိုယ် အသုံးပြုရန် အသုံးပြုရန်

လူ့စင်စစ်" ခုတ်ထုတ်ဖော်ပြောဆို ချစ်ခင်ကွယ်လွန် လွန်လွန် လွန်လွန်

ဒို့တို့က နှစ်နှစ်လုံးအတွင်းမှာ ကျွန်ုပ်တို့က နှစ်နှစ်လုံး အတူတူ

pō maü lêng-poi nam, lai-pū pō maü man-mai chām-shī nai-kā.¹
father your feasting is, because father your him safely received.
 Mū-nai
Then

man khā-chā khün-nang-kau kā naü hün-mai mā-kā.¹
he angered and go inside the-house not-would.

35. Lai-pū-nai pō man mā-shī lau-shī man-mai hâng-kā.
Wherefore father his coming (and)-persuading him called.

Lūk-chai lōng man pō man mai wā-kā, 'po-ü, maü khā-chau-tā
The-son elder his father his to said, 'father, you consider

kau kī-pī-kai² maü-mai het-ā-mū haü-nai, khün-nang-kau mā-laü-ko
I how-many-years you-to work (am-I)-giving, and ever

kau khâm-maü thâm; tō-nai-ü-ko maü kau-mai pē-yā-ân â-lüng
I-have (to)-command-your listened; yet you me-to goat-child a

nai-ko tâng tai-ko hōm kin peō-tā-nai-shī mā-haü. Tō-wā ngai
even with friends together to-eat (and)-make-merry never-gave. Yet now

40. lūk-chai ân maü khüng tâng-müng khai-kin-môt-shī thüng-mā, lai-pū-nai-shī
son younger your property everything having-wasted returned, therefore

maü lêng-poi.¹ Mū-nai man mai pō man wā-kā, 'lūk kau-ü,
you feast-(him). Then him to father his said, 'son my,

maü tâng kau hōm-ü; nai-shī khüng kau kā-yāng-nai³
you with me together-are; therefore property my whole

lā-khâng-maü. Ngai-hau thōk-châm kan khün-nang-kau
(is)-yours. It-is-meet-(that) (we-)make-merry together and
 lêng-poi. Lai-pū nâng
feast. For younger-brother

maü tai-kā, khün-nang-kau níp-mā; hai-kā, khün-nang-kau nai-mā.¹
your died and is-alive-again; (he)-was-lost, and got-was.

¹ Kā-mā-kā = literally, did not go.

² Kai is an interrogative particle expressing uncertainty.

³ Kā-yāng-nai = whole; lā-khâng-maü = your own; khâng and lā-khâng are particles denoting ownership.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

SPECIMEN II.

(DISTRICT LAKHIMPUR.)

(F. J. Needham, Esq., 1899.)

၁။ မာန် နဲ့ ကပ် ဖို့ နှိန် မနဲ ခဲ

ကပ် ကပ် ကပ် နှိန် နဲ့ နှိန် နဲ့ မာန်ကပ်

မနဲ မာန် နဲ့ မာန် ကပ် နှိန် ကပ်

ကပ် နှိန် ကပ် ကပ် ကပ် ကပ် ကပ် ကပ်

5. ကပ် ကပ် ကပ် ကပ် ကပ် ကပ် ကပ် ကပ်

ကပ် ကပ် ကပ် ကပ် ကပ် ကပ် ကပ် ကပ်

မနဲ ခဲ ကပ် ကပ် ကပ် ကပ် ကပ် ကပ်

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[No 5.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

KHĀMTĪ.

SPECIMEN II.

TRANSCRIPTION¹ AND TRANSLATION.

(F. J. Needham, Esq., 1899.)

(DISTRICT LAKHIMPUR.)

Trā ān-nai phet. Kau hūn man-mai
Case this false. I house his

kā-shang-ko lāk-kāt nai-shī mau-kā. An-chau
anything steal to not-went. True

man ān-nai. An-nā pī-lūng-pūn lūk
act this. Ago year-one-past from

Thōniram² shū-shī au-mā ngō-me kau-nai
Dhanirām buying brought cow my

5. hai-kā-nai. Ngō-me shang-wā kau kyeō-kyā-shī
missed. The-cow although I carefully

leng-ū-ko tō-nai-ko hūn kau-chau
kept nevertheless house former

man-mai kāp-kāp kā-shī-ū. Nang-kau
owner's often went. And

kau lai-wan kau man-mai kā pī-au.
I several-times I her went fetched.

Thōniram khām-wan lau-ā-nai
Dhanirām the-day referred-to

¹ See note preceding last specimen.² There is no *dh* in Khāmṭī, so *th* is used instead.

10. ဝန် သက် လာ ဖေ ဇီ သီ က ဟူ ညီ

ဇီ က ဟိုက် မက် ဝှီ ဇီ က

ဒါ လာ ခို သီ လာ ဝန် ဟူ က

ဇီ ဟိုက် သာ လာ လာ ဇီ က လာ ဖေ

ဇီ သီ လာ ဟူ သီ သီ သီ

15. ကန် သီ ဟိုက် မက် ဝှီ က ဟူ ဟူ

သက် သီ သက် ဇီ မက် သီ

မာ လာ ဟိုက် သီ ဒါ ဒါ မာ

ခို ဝှီ သီ ဇီ သာ သီ ဟိုက် သီ

ဟိုက် ဝှီ မာ ခို သီ သာ သီ က

20. ဇီ မက် ဝှီ မာ သီ သီ သီ

10. wan-nan ngō-mē kau-nai kā-ū kai
 day-that cow my has-gone or

 mau-kā hūn man-mai kau kā
 not-gone house his I went

 pī-lem. Mü-nai kang-wan tōk-kā.
 to-see. At-that-time sun fell.

 Kau ân-nā-kan-lang kau kā ngō-mē
 I as-usual I went the-cow

 kau-nai yang-ū-kai nai-shī,
 my was-or-not thinking,

15. kan-nau shân man-mai kā. Ākhyik
 through compound his went. At

 nan-mai nâng-shau man chū
 that-time sister her name

 Mālōti ship-pet pī pā-shau
 Mālati eighteen years grown-up-girl

 mü-mai nam-tau alüng au-shī
 hand-in water-pot one bringing

 shân-mai mā. Mü-nai nap-shing kā.
 compound-to came. Then dark came.

20. Kau man-mai mā kau-chaü-shī
 I her not noticing

જે બસે હી ના મો પા વો સી બસે

જે હી ની નીલે બસે ના જે હી

સા થી નીં મો બસે ભા મો

પાંત ના ભા રો ભી ના પૂકા પીરો

25. બસે મો પાંત બા મો જે હી

બા મો હી બા પાંતરો મો જે હી

બા મો ના ભા રો ભી ના મો ના

પા નીલે હી ભા મો પૂકા સી મો ના

ભાંભા ભાંસા હી ના પાંત મો

30 ના પાંત રો મો બસે મો

પીરો પાંત હી ભાંભા મો ના

kau man-mai kā-shī-ū. Mū-nai man
I her-to went. Then she

kau-mai kitik kan-kā kau-mai,
me suddenly saw me,

khā-tau phū-shī man kō-shī
thought ghost she being-afraid

iu-kā. Thōniram tang-kān hūn
screamed. Dhanirām men house

25. man khau¹ āk-mā-shī, kau tai
of ... out-came, I to-the

pā-shau-mai mā an-nai-shī kau-mai
girl came saying me

mā shew-kā. Thōniram khang-nā
came seized. Dhanirām before

polish-mai-kō khām pūn-nai lau-kā;
the-police story other-this told;

khē-tō kan-nang-mai khā-au-shau
but afterwards to-hide

30. tang-ai nāng-shau man-shī
shame sister his

tī-chē-yang-mai phet shī-wā.
to-court false said.

¹ *Khau* is the plural suffix and belongs to *kān*.

ਤੋਂ ਜਾ ਲਓ ਯੋਗੇ ਭੁੱਖੇ ਚੜ੍ਹੇ

ਸਾਂ ਨੂੰ ਜਾ ਲਾਈ ਸਾਂ ਲੇ ਨੂੰ ਥੋ

ਸੇਂ ਯੁੱਗੇ ਯਾਗ ਸੀ ਸੀ ਯ

kau mā-lāk mak-māng man,
I came-to-steal mangoes his,

nang-kau Mālōti shang-ko kau-mai
and Mālati at-first me

nū tōn-mai han-kā nai-shī-wā.
up tree saw said.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhanirām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhanirām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālati, a grown-up girl of 18 years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her, though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhanirām, came and seized me, saying that I had come there to visit the girl. That was the story Dhanirām told to the Police, but in the Court, in order to hide the shame of his sister, he gives out that I was stealing his mangoes and that Mālati saw me first on the tree.

TAIRONG.

The Tairongs (or great Tais) who are also called Turung or Shām (*i.e.* Shān) Turung, inhabit the west centre of the Sibsagar District of Assam. The circumstances under which they became enslaved to the Kachins, and learned to speak the language of their masters, have been described in the General Introduction to the group. About 150 of them are said to speak their own language, which, according to the specimen, is nearly the same as Khāmtī. The following account of the principal points of difference between Tairong and Khāmtī is based on the specimens and List of Words. As explained below, the specimens were obtained with difficulty, and are not very trustworthy.

Alphabet.—This is the same as Khāmtī, though a few curious forms appear. We may note 𑜀𑜂𑜆 for *ra* (in Aitoniā, this is almost the sign for *ha*), and as usual a special form for the vocative particle 𑜀𑜂𑜆, transliterated *ēi*. The letter 𑜀 is pronounced *ya*, as in Khāmtī, not *ja*, as in Āhom and Norā. When compounded with another consonant *ya* is pronounced *e*. Thus 𑜀𑜂𑜆 *kyang*, in l. 5, is transliterated *keng*, and 𑜀𑜂𑜆 *kyap*, in line 20, is transliterated *kep*.

As in Khāmtī and Norā *hit*, to do, is always written 𑜀𑜂𑜆 *hich*, or even 𑜀𑜂𑜆 *hach*. The word for 'with' is written 𑜀𑜂𑜆 *nūy*, corresponding to the 𑜀𑜂𑜆 *lüy* of Norā.

The letter 𑜀 *wa* is over and over again added to another consonant without any apparent reason. Thus we have the word for 'servant' written both 𑜀𑜂𑜆 *khā* (*e.g.* l. 11), and 𑜀𑜂𑜆 *khwā* (l. 19). Again in line 19, *khō* is written 𑜀𑜂𑜆 *khwō*. For other examples see the pronouns below. This is probably an idiosyncrasy of the writer.

The letter 𑜀 is always transliterated *fa*, and never *pha*. Similarly 𑜀 is always *sa*, and never *sha*. Whether these transliterations represent actual pronunciations, I cannot say.

The use of the vowels in the specimen is very capricious. Thus the word for 'property' is spelt *khüing* in l. 31, and *kháng* in l. 32. Similarly the word for 'he' is spelt *man*, *mwān*, *mün*, and *mwun* as mentioned below. The word for 'do' is both *hich* (*hit*) and *hach* (*hat*).

Tones.—I regret that I can give no information on this subject.

Nouns,—Number.—The plural is formed by suffixing *khan*, or nouns of multitude may be prefixed. Thus *fung mē-mā*, bitches, literally a collection of bitches; *muk khan*, they, literally a collection of them.

Case.—*Hāng* and *tī* are both used as prefixes for the Dative. *Hāng* is also used for the Accusative, as in *hāng man* . . . *fuk-lā*, bind . . . him. *Kā-tī* is used for the Ablative, as in Shān. Thus *au kā-tī man*, take from him. *Luk* is also common, and in No. 118 of the List of Words we have *lai* for this case. *O* is sometimes prefixed to *luk* (*cf.* Nos. 104, 113, 122), as *ū* is prefixed in Aitoniā.

The suffix *ko* appears to be used with the nominative, as in Nos. 212, 214, and 215 of the List. This suffix is regular in Ahom and Aitoniā. When it appears in the specimen it seems to have the meaning of 'also,' as in Khāmtī.

The word *sā* may apparently be prefixed to the Genitive and Dative, see Nos. 117, 125, and 126 in the List of Words. We may note that *sa* or *se* suffixed seems to form an oblique case in Aitonā.

Adjectives call for no special remarks. The method of forming comparison is not clear from the specimens. We may note however the two following examples in the List of Words; *nū-sī song*, higher (No. 136), and *náng-chai man nū pī-sau-nai song*, his brother is taller than his sister.

Pronouns.—These are only remarkable for the eccentric spellings of the pronoun of the third person. Beside *man*, we have *mwān* (lines 1, 3, 19, 20); *mūn* (6, 9, 11, 25, 26), *mwoun* (7) and *mun* (No. 23, of List). The reflexive pronoun is *pā-chau*.

Verbs.—In the list of words (Nos. 179 and ff.) the various persons have different suffixes. This difference is, however, not, I should say, one of person, but of the way of saying the same thing. Thus *yo* which is usually added to the third person (but also to the first) is evidently an assertive suffix like the Shān *ho*. The only suffix about which I am in doubt is *lā*, which appears to be optionally added to the second person of any tense, and is also the suffix of the Imperative.

The Past suffix is as in Khāmtī, *kā* or *yau*. In the List of Words *nai* is also sometimes added without altering the meaning.

The Future prefix is *tī*, as in Khāmtī. The suffix of the Imperative is *tā* and also (in the List) *lā* (Nos. 234, 236, 237, 238).

The Participial suffix is *sī* as in Khāmtī.

There are several forms of the Negative. The Khāmtī ၵိဝ် ၵိဝ်, pronounced *n'*, appears in line 3, in ၵိဝ် (probably a mistake for ၵိဝ် ၵိဝ်) *n'pai*, not many. *Mā* (l. 10) and *man* (l. 28) also occur. In lines 14 and 18 *tā-pin* is translated 'am not.'

The Assertive suffix *ho* of Shān appears as *yo*. I have already referred to its use in the List of Words. In the specimen it occurs in line 10, *mā haü-yo*, did not give. Similar appears to be the use of the suffix *nō* (lines 16 and 17), also written *mwō*, which in Shān is an assertive particle soliciting acquiescence.

The following specimen was obtained with some difficulty, as the number of persons who know the language is very small.

The interlinear translation is far from literal. In the original as received by me only the general meaning of each phrase was given. This, so far as possible, I have ventured to correct with the aid of versions in cognate languages. As here given, it is not nearly as literal as I would wish, but I do not dare to venture beyond certainty, and there are many points which are doubtful to me, and which I have left untouched.

SIAMESE-CHINESE FAMILY.

TAI GROUP.

TAIRONG.

(DISTRICT SIBSAGAR.)

ကုန်အုပ်စု မပေးလျက် ပြန်လည်အပ်နှံ ဂွဏ် မျှ
 ကြိတ်ကုန်ကုန် ကုန်အုပ်စုအပ်နှံ ကြိတ်ကုန် တပ်ကုန်
 မျှအပ် ပေးအပ် ကြိတ် ကြိတ်ပေးအပ် မြေကုန်ကြိတ်

ကြိတ်ကုန် ပြန်ကပ် အပ်အပ် ကြိတ်ကုန် တပ်ကုန် အပ်
 ၆. ကုန်ကြိတ် မကပ်ကပ်ပေးလျက် တပ်ကုန်အပ်နှံ ကြိတ်ကုန်
 မြေ တပ်ကုန် အပ်ကပ် မြေအပ် ကပ်ကပ်ပေး တပ်ကုန်
 မကပ်ကပ် တပ်ကပ်ပေး ထပ်ကပ် အပ်ကပ် တပ်ကပ်
 တပ်ကပ်ကြိတ် ကြိတ်ကပ် ကြိတ် ကြိတ်ကပ် တပ်ကပ်

ကြိတ်ကပ်ကြိတ် တပ်ကပ်မြေ တပ်ကပ်ကပ် မကပ်ကပ်

[No. 6.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

TAIRONG.

TRANSLITERATION AND TRANSLATION.

(DISTRICT SIBSAGAR.)

Kun fū-lūng yang sâng luk. Luk-mwān koi-nai wā-kā, 'pō ēi,
Man one had two sons. Son-his younger said, 'father O,

khūng maü ok-chā khā-laü tī-fât-kwō bāng-kau haü-mā.' Tī-nan
goods your property how-much portion to-me give.' On-that

pō-mwān khāng-pā-chau khūng-nai bāng-khau meng-haü-yāu. Mü n'-pai
father-his property-of-himself goods-the to-them divided. Time not-many
 hūng-nai
days-after

khūn-kau luk-chai ān-nai khūng-pā-chau tāng-lung hām-sī
and son younger-the goods-his-own all having-collected

5. kā mūng-kai, hit-keng-yok-sī tāng-lung au-sum-kā-yau. Ok-chā
went a-country-far, with-riotous-living all wasted. Property

mūn tāng-lung mut-sī mūng nan fān-üp-yau. Tī-nan
his all having-spent country that famine-occurred. From-that

man-ko tuk-fan-yau. Thāt-nan mwun-ko tī-mūng-nan
he-also began-to-be-in-want. For-that he of-country-that

tī-chau-hūn-lūng kā-sau-nūy. Hāü-līng mū kun-hūn nan
to-owner-of-house-one went-joined-with. To-tend swine person-of-house that
 tī-nā pā-chau
to-fields own

hāng-man poi-haü-yau. Tī-nan mūn tī-kin-chāk mū
him sent. On-that he with-food-husks of-swine
 hit-pyo-chī
fain(?make-pleasure-how-many)
 z 2

- [illegible]

10. saü tâng yau pā-chau-ko ; hāng-mao faü-chau mā-haü-yo.
fill belly did his-own-also ; to-him any-one not-gave-indeed.

Tū.khā-sang-rē-nwō mün wā-kā, ' Pō-kau khā-kin-ngün khaü-laü-lüng
After-great-suffering he said, ' Father-my servants-eating-rupees how-many
yang nai-kin,
have bread

im-sī-ko nü-nai-nam, khün-kau kau tâng-mai-sī tai. Kau luk-sī
enough-being-also to-spare(?), and I belly-fire-being die. I having-arisen

kā-ti-pō-sī khâm nai tī-lau, " pō ēi, tang-fan chāt-mü-nan
having-gone-to-my-father word this will-say, " father O, (I) sinned against-heaven

pin-sī mü-maü hân-nai-hit ngā-rai'-yau ; kā-chü-ti-wā luk-chai-nai tā-pi(n)
being to-you sight-doing sinned ; name-to-be-called son-the not-am

- 15 khō-sang mā-yang-hwō. Khā maü khā-kin-ngün nang-kan
any-more worthy. Servant your servant-eating-rupees like

hit-tā." ' Khün-kau man luk-sī kā-sū pō. Ū kai-nō
make." ' And he having-arisen came (to-his)-father. Was far-indeed
hân-sī pō-man
having-seen father-his

ī-nū-nō ; len-pai-nwō ; kât-khwō-man-sī chum-kem. Mü-nang-nan
felt-pity-indeed ; ran-indeed ; fallen-neck-his-having kissed. Then
luk-chai-nai
son-the

wā-kā, ' pō ēi, lai-pü kaum-nai mü-maü hân-nai-hit ngā-rai-kā ;
said, ' father O, on-account-of ill-luck to-you before sinned ;
lai-pü-nai tā-pin luk-chai
on-account-of-this not-am son

1 ngā-rai is literally 'hell.'

အောင်အောင် ကိုယ်တို့၏ အောင်အောင်ကို ချစ်လှလှ မေ့မိလှလှ

20. သို့ ကိုယ် အောင်အောင် အောင်အောင်ကို ချစ်လှလှလှလှ တစ်ခါတစ်ရံ
 တစ်ခါတစ်ရံ ကိုယ်ကို အောင်အောင်အောင်အောင်အောင်အောင် အောင်အောင်
 အောင်အောင်အောင်အောင် အောင်အောင် အောင်အောင် အောင်အောင်အောင်အောင်

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25. အောင်အောင် အောင်အောင်အောင်အောင် အောင်အောင် အောင်အောင်အောင်အောင်

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အောင်အောင် အောင်အောင်အောင်အောင် အောင်အောင်အောင်အောင် အောင်အောင်အောင်အောင်

khwō-sang hwō.' Khün-kau pō-nai hāng-khwā-mwān-khau lau-kā-lē,
any-more worthy.' And father-the to-servants-his said,
 'mē-sī-khūng-
 'best-robe

20. -nī au-sī, hāng-mwān au-nung-haü-twā; tī-mü lak-cháp, tī-tin khép-
having-brought, to-him put-on; on-finger ring, on-feet shoes

-tin haü-tā; khün-kau hau kin-sī, hit-pyō-kât. Lai-sang luk kau
give; and we having-eaten, be-merry. Because son my

an-pin-tai-sī, nip-mā sī-u; hai-sī, nai-kā.' Tī-nan khau
although-having-died, is-alive again; having-been-lost, was-found.' Then they
 tā-hit-pyō-kât-nai.
began-to-rejoice.

Mü-nang-nan luk-chai lung man hit-ü-mü-nā-sī-ü ka-lāng man mā thūng
Time-at-that son great his having-left-his-field afterwards he came near
 nā-hün-
to-the-

-kā-nai; ma-nai-ngin-kā sing-kāng-sing-yam kā-kī-sā-fang. Mü-nang-nan man
-house; he-heard music dancing. Then he
 hāng-kā khā-lüing-sī,
called servant-one,

25. thām-kā-lē, 'khām nai lai-pü-sang'? Tī-nan khā-mün-khau lau-kā, 'nāng
asked, 'words these on-account-of-what'? Then his-servants said, 'brother
 maü pāk-mā-kā, khün-
your back-come-did, and

-kau pō-maü hān-kā khem-sā-sī-mā-nai hit-kā poi-lung yau.' Tī-nan
father-your saw (him)-safe-and-sound make feast-great did' Then
 mün hit-chā-sī-lē mau-khau-
he being-angry would-

-naü-hün-yau. Lai-pü-nai pō-man ák-nák-sī hāng luk-chai-nai
-not-enter-the-house. Therefore father-his having-come-out to son-the
 án-yán-kā-yau. Tī-nan
entreated. Then

မလကလ်တုလ်တုလ်တုလ် လုတုလ်တုလ် ကိုတုလ်တုလ်တုလ် တိုလ်တုလ်တုလ်တုလ် တုလ်

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30. တုလ် လုတုလ်တုလ်တုလ်တုလ်တုလ် တုလ်တုလ်တုလ် တုလ်တုလ်တုလ်တုလ်

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တုလ်တုလ်တုလ်တုလ်တုလ် တုလ်တုလ်တုလ်တုလ်တုလ် တုလ်တုလ်တုလ်တုလ်တုလ်

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man hāng pō-nai thing-kā-wā-kā, 'nū-tā, kau-khā-pi-lüng-kü-kyā
he to father-the answered-said, 'lo, I-how-many-years
 lung-lā-sī-ū, mü-laü-si ko (for kau) khām-maü-chau mau-khāt-
serve, ever I order-thy not-disobeyed,

-mau-khan-yau, lai-khün-kau tang tai-kō-khau hit-pyō-kāt nai-si-ko ping-ñā
nevertheless with friends to-be-merry even goat
 ân-an-lüng mā-
young-one-a (you)-did-not-

30. -haü-yau. Lai-pü man mā-nai-si hit-poi-hit-lam-kā, kun-nan tang
-give. But he coming-even-on made-a-feast, who with
 mē-chang-kā
harlots

khüng man cham-kā-yau.' Mü-nang-nan man wā-kā, 'luk-kau-ēi,
property his wasted.' At-that-time he said, 'son-my,

maü ü kā-chū ti-kau-nam, khün-kân khüng-kau-ṽang-sang-si-ko
you are ever with-me, and all-I-have-also
 khâng-maü-nai-nam; khün-kau nâng maü tai-si,
yours; and brother your having-died,

nip-mā-nang-kan; hai-si, nai-nang-kan-yau; lai-pü-nai hau
has-lived; having-been-lost, is-found; therefore us
 hit-pyō-kan-mwân-kan nī-yau.'
rejoicing-being-merry was-good.'

NORĀ.

The Norās are only found in the Sibsagar District of Assam. It is roughly estimated that there are, in all, about three hundred of them. All that I know about them will be found in the general introduction to this group, on pp. 64 and ff. *ante*.

The Norā language is undoubtedly akin to Khāmtī, but is not exactly the same as it. It possesses more points in common with the Northern Shān of Burma, and has also a greater number of Burmese loan-words. The alphabet used is the same as that of Khāmtī, and hence differs from that of Burmese Shān.

I am indebted to the kindness of the Deputy Commissioner of Sibsagar for the annexed specimens of Norā, consisting of a version of the Parable of the Prodigal Son and of some riddles. They present few difficulties to any one who has studied the preceding Khāmtī specimens. It may be noted how very strictly the rules regarding the order of the words are followed. The following are the main points in which the language of the specimens differs from that of Khāmtī.

In the first place Norā possesses the vowel ဝာ *a*, which exists in Āhom, Aitoniā, and Shān, but not, apparently, in Khāmtī. It is sometimes interchanged with ဝါ *ā*. Thus the word for 'servant' is written both ဝာ *khā* and ဝါ *khā*.

The sign ာ also appears as a sort of contraction. Thus လိာ် *lūñ* (pronounced *lūy*), with, is written လိာ်ာ . In the first line of the specimen *nai*, get, is written နဲာ်ာ ; why, I do not know, unless ာ indicates a tone. In that case, I cannot say what tone it represents. In Khāmtī *nai* has the 'emphatic' tone. In Shān, the corresponding word, *lai*, has the 'straightforward' tone. It is possibly a sign indicating the repetition of the word. In Shān the corresponding sign, ိ , indicates the 'emphatic' tone.

As usual in these Tai languages, the vocative particle is written in a peculiar way. In Norā it is written ဟဲဟဲ , and is pronounced *hai*.

When not compounded with another consonant ဝ is pronounced like *ja* (as in Āhom) and not as *ya* (as in Khāmtī). Thus the sign of the perfect tense is *jau*, not *yau*. When compounded with another consonant, ဝ does not seem to be pronounced, but affects the sound of the following vowel. The only instances in the specimens are those in which the vowels following are *a* or *i*. In the former ကျာ်ဝ *kyap*, moment, is pronounced *kep*. When *i* follows, the translator has carefully transliterated *yi* by *ǎ*, representing, I suppose, the sound of *a* in 'hat.' I have so transliterated it in the specimen. Thus the word for 'then' is written ကျိက်နာ် *kyik-nan*, but is always transliterated *khāk-nan*. The word ဝာ်ဝ *a-prat*, sin, is borrowed from the Burmese အပြတ် , which is pronounced *apyet* in Burmese, and hence *a-păt* in Norā.

The letter ဝ is sometimes *ba*, but more usually *wa*.

The letter ဃ is, according to the transliteration, sometimes pronounced *sha*, and sometimes *sa*.

The word meaning 'to do' is written ၍ဝ် *hich*, as in Khāmti. In Khāmti it is pronounced *het*, and in Norā *hēt*.

The letter ဝ is transliterated *pha* in Khāmti and *fa* in Norā. This apparently indicates a real difference of pronunciation, as in Khāmti *ph* represents an aspirated *p*.

I may note that the very common word for 'to go' is *kwā*, as in Shān, and not *kā*, as in Khāmti.

In a compound word, when the last consonant of one member is the same as that of the first member of the next, the consonant is usually written only once. Thus *khūn-nāng-kau*, and, is always written *khū-nāng-kau*. Similarly when the imperative particle တၢ် *tā* is added to the root ၍ဝ် *hich*, pronounced *hēt*, we have ၍ဝ်တၢ် *hē-tā* for *hēt-tā*.

In regard to **Substantives**, the suffix *mai* is regularly used to make a kind of oblique form when a noun is governed by a preposition. Thus *hāng luk-khə nə-khau mai*, to the servants; *tī Frā-mai*, to (*i.e.* against) God; *khāng-nā maiū-chau-mai*, before thee.

The Dative case is formed by prefixing ၍ဝ် *hāng* or တၢ် *kā* (as in Shān). Thus *hāng luk-khə nə-khau mai*, to the servants; *kā kau*, to me. *Hāng* is sometimes used for the accusative as in တၢ်တၢ်၍ဝ် *po-tā hāng man*, beat him. The dative is also formed by prefixing *tī* as in Khāmti.

The Genitive usually, as in Khāmti, simply follows the governing noun, without any suffix or prefix. Sometimes, however, the relative pronoun *ān* is idiomatically prefixed. Thus *ān pō khə*, the slave of the father, literally, 'who of the father (is) the slave'. Sometimes *mai* is suffixed, as in *ān pō kau-mai khə*, the slaves of my father, lit. 'who of father of me (are) the slaves'.

The Ablative has the usual forms. We have also *luk-tī* in phrases like *luk-tī man*, from him; *luk-tī nam-mō*, from the well. Compare Shān *khā-tī*. *Tī*——— *mai* is also common, as in *tī luk-chau khau mai*, from daughters.

To form the Plural, *nə-khau* is used as well as *khau*. Thus we have *hāng luk-khə nə-khau mai*, to the servants.

In the case of **Adjectives**, the participial suffix *se* (Khāmti *shī*) is frequently added. Thus *tāng-lung-se*, all; *kai-se*, far.

As regards **Pronouns**, the respectful suffix *chau* occurs constantly in the specimens. We have *maiū-chau*, you; *man-chau*, he; *khau-chau*, they. The use of the relative pronoun *ān* is also very common. The demonstrative pronouns are written တၢ်နၢ် *a-nai* and တၢ်နၢ်နၢ် *a-nan*.

In **Verbs**, the past tense is frequently formed by *kwā-jau* (literally has gone), instead of the Khāmti *kā-yau* used for the perfect. Compare the English idiom 'went and did such and such'. Sometimes (*e.g.* I. 7) we have *kwā-se-jau*, *se*, in this case being used as *shī* is used in Ahom.

For the future both the Khāmti *tī* and the Shān *tak* are used. Thus, *tī-kā-wā*, will say; *tak nai-nai*, will be given. *Tə* (for *tak*) is also used, as in တၢ်တၢ်တၢ် *tə-kā-sū*, (I, 10) will reach, come to (*kā-sū*, place-reach). So *tə-po*, will strike.

An instance of the infinitive of purpose is *kā-paü* (I, 6), to feed, a pure dative. The participial suffix *shī* of Khāmti becomes *se* in Norā. Examples *passim*.

The negative is *mā*, and also (I, 10) *mau*.

The assertive word *ho* is often added to the end of a sentence as in Shān.

In I, 8, we have a quotation introduced by the word *wā-ti*, just as is done in Shān.

TAI GROUP.

(DISTRICT SIBSAGAR.)

[illegible][illegible][illegible]

လမ်းငိုအဝေးလေးကွေ့တို့ကုန်၏။ ငိုအခါအဝေးလေးကွေ့တို့လမ်း။ မျှင်အခါအဝေးလေးကွေ့တို့ကုန်၏။

၅. "ဤကိစ္စအရပ်ရပ်သည် နေ့စဉ်ဘဝတွင် ဤကိစ္စအရပ်ရပ်များ ပေါက်ပွားနေသော အခါမျိုးတစ်ခုဖြစ်သည်"

[illegible][illegible][illegible][illegible]

[No. 7.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

- Kōn kō-lūng luk sâng-kō jāng. Luk pạ-ân wā hāng pō,
Man person-one sons two had. Son male-younger said to father,
 'pō hai, ạ-muñ(muy) maũ kâ kau tak nai-nai
 'Father O, goods your to me will be-given
 haũ hāng kau.' Khăk-nan pō man ạ-muy pan-haũ-kâ. Khăk-nan ũ
give to me.' Then father his goods divided. Then was
 kep lūng luk-chai ân
moment one son younger
 man au ngün tâng-lung-se kwā mūng kai-se jau, khũ(n)-nāng-kau
his collected rupees entirely go country far did, and
 ũ-thān-se hēch (for hēt) ân jok
remained-there-having done what(is) riotous-living
 se, ngün tâng-lung au-shum-kwā-jau. Ngün man tâng-lung kin-sing-se,
having, rupees all wasted. Rupees his all devoured-having,
 mūng nan ũp lung kwā-jau.
country that famine great became.
5. Khăk-nan man tok-khạ-kwā-jau. Khăk-nan man kwā, pâng-fō
Then he in-want-became. Then he go, associate
 kōn (ân ũ mūng nan)
man (who was of-country that)
 kō-lūng mai jau. Khũ(n)-nāng-kau man kōn ạ-nan-mai haũ kâ-paũ
a to did. And he man that (accusative) send to-feed
 mū nā mai jau. Khăk-nan chā-
swine field in did. Then eaten
 k mū ham-kăp-nai man khaũ-kin im tâng kwā-se-jau. Khăk-nan
(by)-swine husks he wish-to-eat filling belly did. Then
 phaũ-ko ân-ki-
any-one what-to-eat
- n mā(for mạ) haũ-kwā-jau. Khăk-nan man hō-chaũ chün-se lau-kâ
not gave. Then he mind conscious-being said
 wā-tī, 'ân pō kau mai khạ
that, 'of father my of servants
 ân-nai lăk-khâ-mai kō (for kâ), lūm-se khâng-kin jāng, chũ-khūn
receive hire(accusative) did, much things-to-eat have, but
 kau-sang¹ tai tâng-mai. Kau luk-se
I-on-the-other-hand die (of)-belly-fire (i.e. hunger). I arisen-having

¹ sang, means 'if,' but is used with pronouns as an emphatic particle. So also in Khām-tī.

10. တားတုယူဝပ်။ ခေါ်ခေါ်လွှဲတံတု။ လှေတုယူဝပ်တံတု။ မိမိတုဝပ်။ တားတုယူဝပ်။
 မိမိတုဝပ်တု။ လှေတုယူဝပ်တု။ လှေတုယူဝပ်တု။ တားတုယူဝပ်။ မိမိတုဝပ်တု။
 တားတုယူဝပ်။ တားတုယူဝပ်။ မိမိတုဝပ်တု။ တားတုယူဝပ်။ တားတုယူဝပ်။
 တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။
 တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။
15. တားတုယူဝပ်။ လှေတုယူဝပ်တံတု။ လှေတုယူဝပ်တံတု။ တားတုယူဝပ်။ တားတုယူဝပ်။
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 တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။
 တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။
 တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။
20. "တားတုယူဝပ်။ လှေတုယူဝပ်တံတု။ တားတုယူဝပ်။ တားတုယူဝပ်။ တားတုယူဝပ်။

10. *tā (for tak)-kā-sū pō, khū(n)-nāng-kau tī-kā-wā, "pō hai, kau*
will-come-to father, and will-say, "father O, I
chām tī Frā-mai mau māt-se khāng-nā maü-
also to God-(oblique) not remembered-having before thee-
chau-mai hēch (for hēt) a-prat(pron. apāt)¹ kwā-jau. Lai-pū-nan haü-pō-wā luk
-(oblique) do sin did. Therefore to-be-called son
maü-chau mā tan-jau maü-chau hēch (for hēt)-nāng.
thy not worthy-was (that) thou make-shouldst.

Khā (for khā)-pa-kin lāk-khā pa-lūng nāng-kān kau-mai hē(t)-tā." *Khāk-nan*
Servant-persons-eat hire male-one like me make." *Then*
man luk-se kā-sū pō man kwā-jau;
he arisen-having reach father his did;

khāk-nan pō man hān ān-ū tī-kai-lē; pō man hān hāng
then father his saw when-he-was afar; father his saw to
man i-nū-se, len-mā,
him having-compassion, running,

pan khō, chup kem kwā-jau. 'Pō hai, kau chām tī Frā-mai
falling (on)-neck, kiss cheek did. 'Father O, I also to God
mau māt-se khāng-nā maü-chau-mai hēch (for hēt)
not remembered-having before thee do

15. *a-pāt kwā-jau. Lai-pū-nan haü-pō-wā luk maü-chau mā tan-jau.'*
sin did. Therefore to-be-called son thy not worthy-was.'
Khāk-nan pō man
Then father his

hāng luk-khā-nā-khau-mai wā-kā, 'fā ān nī lūm tāng-lung
to boy-servants-(oblique) said, 'robe what good more-than all
nai au-āk-se hāng man au-
this brought-forth-having to him put-

nung-tā; khū(n)-nāng-kau mü man mai lāk-cháp, khū(n)-nāng-kau
-on; and hand his on ring, and
tin-mai kháp-tin au shup-tā.
feet-on shoe taking put-on.

Nāk-se nan hau kin-jau-se hēch (for hēt)-pyü-tā; hēch(hēt)-sang-lē luk
Besides that we eaten-having do-merriment; for son
kau a-nai tai-kā pā-
my this died time

k lūng, khūn nip-mā; hai-kā, khūn nai-kā.' *Lai-pū-nan*
one(i.e. once), again lived; lost-was, again found-was.' *Therefore*
khau-chau hēch(hēt)-pyü-kwā-jau
they do-merriment-did.

20. *Khāk-nan luk-chai lung man ū tī nā. Khāk-nan mā-se*
Then son great his was in field. Then come-having
thūng tai hūn,
arrived (in-)vicinity of-house,

¹ *a-prat* is a word borrowed from Burmese, and is pronounced *a-pyat* or *a-pāt* as in Burmese.

khăk-nan man mā-nai-ngin seng kâ seng kâng se-ho, khăk-nan
then he heard noise of-dancing noise of-music having-indeed, then
 man hâng luk-
he call boy-

-kha pạ-lüng mai thām-kā, 'ạ-nai-khau hēch(hēt)-sang hēch(hēt)?'
-servant person-one to asked, 'these why do?'

Khăk-nan man wā-kā tī-man, wā-kā,
Then he said to-him, said,

'nâng maũ mā, khū(n)-nāng-kau pō maũ nai-tī; nāng
'younger-brother thy came, and father thy received; younger-brother
 maũ ũ nī; lai-pū-nai pō man hēch(hēt)-poi-jau.'
thy was well; therefore father his made-feast-his.'

Nai-ngin khâm khai-chā-se kân-naũ-mai mạ khai-kā-se-jau.
Having-heard (these) words angry-being inside-to not wish-to-go-did.

Pū-nai pō man mā-tī-thā-
Therefore father his come-to-there

25. n-se ũ-khyā-kā-jau. Tī-thān man tī pō man
having entreated. To-there (thereon) he to father his
 tăn-tập-se wā-kā, 'lem-nũ,
answered-having said, 'lo,

khăt-khai khūn-lāng hāng maũ-chau kau lum (for lung)-(l)ā-se-ũ.
from-before to-past to thee I serve.

Ạ-ming maũ-chau mũ-laũ-se-ko kau
Command thy ever-even I

mạ jā. To-nai-ko mũ-laũ-se-ko maũ-chau hāng kau
not did-away-with. Nevertheless ever-even thou to me
 pe-jā ân tô-lüng-ko-ân
goat young-one animal-one-even

haũ mạ-jāng. Sang maũ-chau haũ-ũ-chām, kau kop-tāng lữ
gave not. If thou given-hadst, I both with
 tai-ko-khau-mai tak-nai hēch (for hēt)-pyũ-
friends-(oblique) would-have done-merriment-

ho; chũ-khūn luk maũ ạ-nai thũng-mā-lũy maũ-chau
-indeed; but son thy this arrive-come-having thou
 tâng-poi-kā. Man khâng maũ-chau
feast-hast-made. He property thy

30. khai-khâng ngũn khâm tâng-lung kin-sing-kwā-jau.' Khăk-nan
rice-property rupees gold all devoured.' Then

man-chau wā-kā tī man,
he said to him,

'maũ-chau ạ-tũng ũ lữ kau, khū(n)-nāng-kau ân kau
'thou ever art with me, and what mine
 kạ-sang-kạ-sang jāng-ũ ko
whatever (I-) possess also

ကလေးငယ်များ၏ ဤသို့ ပြောဆိုခြင်းကို ကြားရလျှင် ကလေးငယ်တို့သည် ဘယ်
 လောက် အေးချမ်းစေရန် ကြိုးပမ်းဆောင်ရွက်ကြသနည်း။ ဤသို့ ပြောဆိုခြင်း
 သည် ကလေးငယ်တို့၏ စိတ်ကို အေးချမ်းစေရန် အထောက်အကူပြုပါသည်။

ân mãu-jau. Chāng-nai hau thuk hēch (*for* hēt) pyū,
what thine-is. Now we must do merriment,

khü(n)-nāng-kau hēt chaü nī, chaü chōm nī ho ; wā-sāng-
 and do mind good, mind glad good indeed ; for
lê nâng mãu ạ-nai tai-kā pāk lüng, chāng-nai khü(n)-nāng-kau
 younger-brother thy this died time one, now and
 nip-mā ; hai-kā, khü(n)-nāng-kau
 lived ; lost-was, and
nai-kā-ho.'
found-was-indeed.'

[No. 8.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

တုခမ်သကုလံမိတဉ်

ဒုကပိတသုခကုလံ

မိလဉ်လံမိကုလံလိတဉ်လံမိတုသုခကုလံလိတဉ်

လံမိသုခကုလံ

လံမိသုခကုလံ

လံမိသုခကုလံ

[No. 8.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

NORĀ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

SOME NORĀ RIDDLES

1. Ton man kā lam met.
Tree its is-equal rod fishing.
 Nok pit nân kū khā.
Bird Tuni sleeps every branch.
 Its tree is equal-to a fishing-rod, and the Tuni-bird sleeps on every branch
Answer.—*Ton-māk-khū*, the Binjal-tree.
2. Mai-sāng lam-lüng fā sī sik.
Bamboo one split four pieces.
 Lām sī son lū sī sik.
Encloses four compounds remains four pieces.
 One bamboo, split into four pieces, encloses four compounds, and still remains four pieces. *Answer.*—*Mak-khū suk*, a ripe Binjal.
3. Shām hāng nam mā-lai.
Three drains water does-not-run.
 Shām ī mā-to lai.
Three women do-not-weave flowers.
 Shām thau mā-to mē.
Three old-men do-not-cohabit (with-any)-wife.
 Water does not run through three drains. Three women do not weave flowers.
 Three old men do not cohabit with any wife. *Answer.*—
 Hāng-lāng, hāng-hok,
Back (of a man), two grooves of a Tolthā,
 Tang-ī-lam mai-ī, pai sang.
Leaves of a certain jungle plant, ikrā-fish, and chandā-fish.
 Kan-sau-shām hai.
Three kilns.

AITONIĀ.




As stated in the General Introduction to the group, the Aitons came into Assam from Mūng Mau in quite modern times. It is said that there are only some two hundred of them altogether, some of whom live in the south-west corner of the Sibsagar District, and the others in the Naga Hills.









Their language, as appears from the specimen, is almost pure Shān. In fact, it is the form of speech illustrated by Dr. Cushing's Grammar of Shān, rather than that illustrated by Mr. Needham's Grammar of Khāmtī. The specimens which I have received from the local authorities of Sibsagar are evidently carefully prepared, and it has been easy to make out the meaning of the greater part of them. Only here and there I have come across a phrase which baffled me, and this was most probably due to my own ignorance, rather than to any incorrectness of the text.










The specimens consist of the Parable of the Prodigal Son and of the fable of the boy who cried 'wolf, wolf.' In the translation I have marked with a query any passages which appeared doubtful to me.

The true character of Aitoniā is recognised by the people of Assam, who also call it *Shām Doān*, i.e., 'Shān speech.' In Assamese, *doān* means 'a foreign language', and *Shām* is the word which the Burmese mispronounce 'Shān'.

Alphabet.—The alphabet used in the following specimens is almost entirely the Shān, and not the Khāmtī, one.

Note, in the first place, that the vowel , which in the specimens is written, Shān-fashion, , and which, for the sake of uniformity with the other Tai languages of Assam, I have transliterated throughout by *au*, must, in Aitoniā, be pronounced as in Shān, i.e., as if it was a light, *ūl*. Thus  *hau*, give, should be pronounced *hūl*, and so in every other case where the vowel occurs in the specimens.

As regards consonants, we have the Khāmtī  *ka*, instead of the Shān , and the Khāmtī  *pha*, instead of the Shān . In every other case, when the Shān form differs from the Khāmtī one, the former is used. Thus we have the Shān  instead of the Khāmtī  for *sa*, and the Shān  instead of the Khāmtī  for *na*.

The consonant  *wa* is used more frequently in composition with other consonants (as we have seen to be the case in Tairong), than is usual in Khāmtī. Thus *kan* is written  instead of  or . When  is intended to represent the vowel *a*, it is compounded as in Khāmtī and Shān. Thus  *kháng*. When it retains its own sound of *wa* in composition, as it often does in Shān, but never in Khāmtī, it takes the form . Thus  *kwā*, go, the Aitoniā and Shān word corresponding to the Khāmtī  *kā*.

We have noted in Khāmtī, Tairong, and Norā how the word *hit* or *het*, to do, is always spelt *hich* or *hech*, and, under the head of Khāmtī, I have pointed out how this is due to the influence of Burmese, in which language a final *ch* is pronounced as *t*. This

custom is carried still further in Aitoniā, the word *chet*, seven, is written ႷႷႷ *check*, and *pit*, a duck, is written ပိတ် *pich*.

The letter Ⴗ Ⴘ *a*, which is common in Āhom, Norā, and Shān, but does not appear to be used in Khāmtī or Tairong, is also common in Aitoniā.

The letter *ha* is usually written Ⴗ. The tail is often omitted, so that we only have Ⴗ (to be distinguished from Ⴗ *la*). This character, in a slightly altered form, viz. Ⴗ, also appears in Tairong but there represents the letter *ra*. This is a very interesting fact, for it will be remembered that the letter *ra* in Āhom regularly becomes *ha* in the modern Tai languages.

It may be added that neither in Khāmtī nor in Shān does either the letter *ra* or the letter *ha* take this form. The forms they take in these languages, and in Burmese, are as follows :—

	Khāmtī.	Shān.	Burmese.
<i>ra</i>	Ⴗ	As in Khāmtī . .	As in Khāmtī.
<i>ha</i>	Ⴗ	Ⴗ	Ⴗ

The Khāmtī and Burmese signs for *ha* are the nearest forms.

Tones.—I can give no information on this subject. We may expect that the tones of Aitoniā are the same as those of Shān.

Nouns.—The *plural* is ordinarily formed by suffixing *khou* as usual.

Sometimes *khou-sa* is used, as in *pō khau-sa*, fathers. *Nai-khou* (literally, these-they) is also used, as in *ma-thūk nai-khou*, horses, and many others in the list of words. Finally, we have *fung-nai-khou* in No. 116 of the list.

The *Nominative* sometimes takes the suffix *ko*, as in Āhom and Tairong. Thus, *sū-ko yāng*, you are, and many others in the list.

The *Accusative* can take the dative preposition *hāng*, as in Tairong; thus, *hāng-khā man thām-kwā*, he asked a servant.

The usual preposition of the dative is Ⴗ Ⴘ *hāng*, as in Shān. We also have *lai*, as in *lai kun nī nai-khou*, to good men. *Lai* is also used for the ablative like many dative prepositions in the Tai languages.

The most usual prefix of the *Ablative* is *luk*, as in Khāmtī, or *ū-luk* as in Tairong. The Shān *kā-tī* does not occur in the specimens. *Tī* is, however, added to *luk*, as in *ū-luk-tī nān au*, take from him. In *ū-luk-tā-nān* or *luk-tā-nān*, afterwards, *tā* (also written *tā*) is probably a corruption of *tan*, place, the final *n* being elided before the *n* of the following word. The phrase is, therefore, literally, from place that, from that place. Compare the formation of the future of verbs.

Lai (see Dative) and *lai-pū* are also used for the ablative. See list Nos. 104, 113, 118, 122; 109, 127.

Finally, *tī* alone is used as in Shān; e.g., *tī faū*, from whom?

The genitive has no prefix or suffix, and, as usual, follows the word by which it is governed.

There are two suffixes in the list of words, *kán*, and *se* or *sə*, which seem to indicate any oblique case, much in the way that *mai* is used in Khāmti.

We have them for instance,—

Dative,—*luk-sau ān-lüng kán*, to a daughter.

Luk-sau-man khau-sə, to daughters.

Ablative,—*lai pō q-lüng kán*, from a father.

Lai kun nī kō-lüng khün kán, from a good man.

Lai-pū kun nī q-nān khau-sə, from those good men.

Genitive,—*luk-sau kō-lüng kán*, of a daughter.

Kun nī kō-lüng kán, of a good man.

Kháng man-se, his property.

Khā mai-se, thy servant.

Kun nī khau-sə, of good men.

Sā is prefixed to the Genitive and Dative in Tairong.

Adjectives.—Few remarks are necessary. The numeral *lüng*, one, can take the prefix *ān* or *q*, and then has the force of the indefinite article, like *ā-lüng* in Khāmti.

The Comparative degree appears to be formed by suffixing *sī*, equivalent to the Shān *ᄒᄡᄫᄰ* *sē*, to the adjective. Thus *nī-sī q-nai*, better (than) this. In such a case *mē* or *mə* (an intensive particle) is usually added to the verb, or is used by itself instead of a copula, *sī* being optionally omitted. Thus *nī-sī q-nai mə-yāng*, is better than this. In *hāng nāng-chai man hāng nāng-sau man song mē*, literally, to brother of-him to sister of-him tall very, his brother is taller than his sister, both the nouns appear to be placed in the dative, unless *hāng* means 'appearance, form'. The superlative is most simply formed by doubling the adjective, as in *nī-nī*, very good. The adverb *khiñ* (pronounced *khen*) is also used, as in *khen nī*, very good.

Pronouns.—The pronouns call for no remarks. We should remember that *mai*, thou, is pronounced, as in Shān, *māl*. The demonstrative pronouns are *q-nai*, this, and *q-nān*, that.

Verbs.—We may note that the usual sign of the past tense is *kwā* (cf. Shān *kwā*, to go), but occasionally we find the Khāmti *kā* and *mā*. Thus, *thām-kwā*, asked; *het-kā-yau*, they did; *nip-mā*, became alive.

The Future takes both *tī*, and also *tə*, a contraction of the Shān *tak*. Thus *kau tə pin*, I shall be; *kau tə pō*, I shall strike; *mai tī pō*, thou wilt strike.

The participle suffix is *sī*.

There are several *negative words*. We may note *pā*, not, in *kau luk mai pā tūn pin*, I son of-thee not worthy am, I am not worthy to be thy son. With *pā*, we may compare the North Shān *pai*, Khāmti *pī*, which, however, are only used with the Imperative. A more usual negative is *mau* (Āhom *bau*, Khāmti *mā*, Shān *mau*), as in *mau khai-kā*, did not wish; *mau haü*, did not give. The Khāmti form, *mā*, appears in *mə-nī*, not good, bad.

The Shān *Assertive suffix* *ho* is common. Thus *ā-ho*, am, or was, indeed; *pai-ho*, going-indeed.

TAI GROUP.

(DISTRICT SIBSAGAR.)

ကျွန်	ကျွန်	ယုတ်	ကျွန်တော	မင်း ॥
ယုတ်	မ	ကျွန်	ယုတ်မင်း	ကျွန်မ
မ	ကျွန်	မ	မင်း နှစ်	မင်း
ယုတ်	ကျွန်မ	မင်းနှစ်	ယုတ်ကျွန် ॥	မ
မ	ယုတ်	ကျွန်	မင်းမ	မ
မင်း-ကျွန်	ကျွန်မ	ကျွန်	ကျွန်	ကျွန်မ
မင်း-ကျွန်	ယုတ်	မင်းယုတ် ॥	ကျွန်ကျွန် ॥	
မကျွန်	ကျွန်မ	မင်း	ယုတ် ॥	

[No. 9.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN I.

Kun	kō-lüng	luk	sâng-kō	yang.
<i>Man</i>	<i>person-one</i>	<i>sons</i>	<i>two-persons</i>	<i>had.</i>

Luk-chai	ân	lau	hâng	pō-man,
<i>Son-male</i>	<i>younger</i>	<i>said</i>	<i>to</i>	<i>father,</i>

'pò,	khâng	maü	yâng-sâng	weng-haü'.
<i>'father,</i>	<i>property</i>	<i>thy</i>	<i>whatever</i>	<i>divide-give'.</i>

Luk-tā-nān	yâng-sâng	pān-haü-kā.	Wai
<i>After-that</i>	<i>whatever(he had)</i>	<i>(he)-dividing-gave.</i>	<i>After</i>

5.	lāng	au	khâng	man-se	kwā
	<i>back (i.e. afterwards)</i>	<i>taken</i>	<i>property</i>	<i>his</i>	<i>went</i>

müng	kai	hech(het)	hai	ngün	khâng	yā-yau.
<i>(to)-country</i>	<i>far</i>	<i>did</i>	<i>wickedness</i>	<i>silver</i>	<i>property</i>	<i>wasted.</i>

Müng	nan	yok	yāk-yau.	Tok	kyü.
<i>(In)-country</i>	<i>that</i>	<i>great</i>	<i>famine-arose.</i>	<i>Fell</i>	<i>(into)-poverty.</i>

Pai-kwā	hün	lüng	pai-püng	yau.
<i>(He)-went</i>	<i>(to)-house</i>	<i>a</i>	<i>take-refuge(?)</i>	<i>did.</i>

ဟ်ဟ် မူ ကင်အူ ဟွင်-ဟ်-အာ ၁၁ ခဲဒ်

၁၀ တုင်ကျိဝ် ၥ ခက် မူ ကေ-ဟ် ကိန် ၥ

ဟ်ကေ မွင်ဟ် ၥ ဟ်ဟ် တာအာ

ဟင်ဂေ-ဟ်-ဟင် ဟ ဟေ ဟွင်

အဲ-ဟ် အံ ဟွင် ဟေ

ကန် ဟွင်-ဟ် ၥ ဟွင် ဟေ

၁၅ ဝဲ ဟွင် ဟေဟွင်ဟ ဟွင်

ဟန် ဟင်အာ ဟိန် ဟဟ်

ဟွင် ဟက် ဟ် ဟဟ်ဟ်

ဟင်ဟွင်

Haü-paü mū käng nā chau hün nān. Lai-pü
(He)-caused-(him)-to-tend swine in field of-owner of-house that. Therefore

10. tok khyü. Sāk mū ko khaü kin.
fell (into)-poverty. Food-leavings of-pigs even (he)-wished to-eat.

Phaü-ko mau haü. Ū-luk-tā-nān
Anyone not gave. Afterwards

sāng-wē-kā-sāng, ‘ khā pō kau
senses-got(?), ‘servants of-the-father of-me

nai kin nām, kau mā
get food much, I come

kān täng-mai. Kau pō
to-the-place(?) of-belly-fire. I (to-)father

15. pai lau, “ pō kau hēi, kau
go say, “father of-me O, I

khun-fi khāng-nā mau hech(het) ōpāt ;
(against-)God before thee did sin ;

kau luk mau pā tān pīn ;
I son of-thee not worthy am ;

hāng-kau
me

၇၂ ကုဏ်အလင် ကုဏ်အလင် ၁၁ ကုဏ်အလင်

၂၀ လုဏ်အလင် ပုဏ် အလင် မအ်

လုဏ်အလင် အလင် မအ်အလင် လုဏ်အလင်

လုဏ် လုဏ် လုဏ် လုဏ်

လုဏ် ၁၁ မအ် လုဏ်

လုဏ်အလင် လုဏ်အလင် လုဏ်အလင် လုဏ်အလင်

၂၅ လုဏ်အလင်-လုဏ် လုဏ် လုဏ် လုဏ်

လုဏ်လုဏ် လုဏ်လုဏ် ၁၁ လုဏ် မအ်

လုဏ်လုဏ် -လုဏ် လုဏ် လုဏ်

လုဏ်လုဏ် လုဏ်လုဏ် လုဏ်လုဏ်

wā	khā-kin-chāng	khā	maü-se.”’	Kā-lāng	nai
<i>call</i>	<i>servant-eating-hire</i>	<i>servant</i>	<i>thy.”’</i>	<i>After</i>	<i>this</i>

20. luk-se pai-sū pō man.

arisen-having *(he)-went-reached* *father* *his.*

Ū	tī-kai	pō	hān-se	leñ(len)-mā,
<i>(He)-was</i>	<i>at-distance</i>	<i>father</i>	<i>seen-having</i>	<i>ran,</i>

kāt	luk-chai	man,	chwup
<i>embraced</i>	<i>son-male</i>	<i>his,</i>	<i>kissed</i>

kyim(kem).	Yām	nān	lau-kā
<i>cheek.</i>	<i>(At)-time</i>	<i>that</i>	<i>(he)-said</i>

pō	man,	‘pō	hēi,	khāng-nā	khun-fi
<i>(to)-father</i>	<i>his,</i>	<i>‘father</i>	<i>O,</i>	<i>before</i>	<i>God</i>

25. khāng-nā maü hech(het) òpāt ; kau

before *thee* *(I)-did* *sin ;* *I*

hāng	luk	mau	yāng’.	Pō	man
<i>(to-be-)called</i>	<i>son</i>	<i>not</i>	<i>am-(worthy)’.</i>	<i>Father</i>	<i>his</i>

lau	haü,	phā	nī-nī	haü-mā-tā,
<i>word</i>	<i>gave,</i>	<i>‘robe</i>	<i>good-good</i>	<i>give-come (i.e. bring),</i>

nung-haü-tā ;	lāk-cháp	haü-tā,
<i>put-(it)-on ;</i>	<i>ring</i>	<i>give,</i>
		2 D

khep	tin	sup-haü-tā ;	haü-kin,
<i>shoe</i>	<i>foot</i>	<i>put-on ;</i>	<i>give-to-eat,</i>

30. hech (het) pyō hech (het) mun tā ; luk kau
 do *happiness* *do* *rejoicing* (*imperative suffix*) ; *son* *my*

tai,	nip-mā ;	hai,	âk-mā
<i>died,</i>	<i>became-alive ;</i>	<i>was-lost,</i>	<i>was-found</i>

mā.'	Het	pyō	het	mun	kā-yau.
<i>came.'</i>	<i>Do</i>	<i>happiness</i>	<i>do</i>	<i>rejoicing</i>	<i>(they)-did.</i>

Yām	nān	luk-chai	lung	man	ū	kāng	nā.
<i>(At)-time</i>	<i>that</i>	<i>child-male</i>	<i>great</i>	<i>of-him</i>	<i>was</i>	<i>in</i>	<i>field.</i>

Kā-lāng	luk-chai	lung	man	mā	thūng
<i>Afterwards</i>	<i>child-male</i>	<i>great</i>	<i>of-him</i>	<i>came</i>	<i>approached</i>

35. tai hūn, nai sing syang (seng)
 vicinity *of-house,* (*he*)-*got* *sound* *of-music*

sing	kāng.	Hāng-khā	man	thām-kwā,
<i>sound</i>	<i>of-drum.</i>	<i>Servant</i>	<i>he</i>	<i>asked,</i>

khām	lāng	nai	khām	sāng ?'	Khā	nai
<i>things</i>	<i>like</i>	<i>these</i>	<i>things</i>	<i>what ?'</i>	<i>Servant</i>	<i>the</i>

wā,	nāng-chai	mā,	lai-pū-nai
<i>said,</i>	<i>younger-brother-male</i>	<i>came,</i>	<i>therefore</i>

၆၀၇

ဖွံ

၇

မွတ်ကံ

ကင်

40 မိုကျ ၂၂

ပုတ်မိုလိုင်-မာန်

မွံကျ

၃၃

မိုက်

မွံကွကျ

ဟုလုတ်ကျ-သန်

၆၀၇

မာန်

မ

တွင်လန်

ဟုတ်မ

ဟုသန်

မိုက်

၆၀၇

ကွတ်

45 ပုတ်

ဖွံ

ကုတ်ပြ

ပဲ

မ

၆၀၇မာန်

၆၀၇

ဟုန်

မိုကျ

မွတ်ကံ ၂၂

ပုတ်မို

မို

မိုက်

ကံ

ကင်လု

	pō <i>father</i>	maü <i>of-thee</i>	wā <i>said</i>	mau-khām <i>not-sick</i>	tāng <i>prepare</i>
40.	poi <i>feast</i>	kā. <i>did.</i>	Luk-chai <i>Child-male</i>	lung <i>great</i>	man <i>of-him</i>
					khaü-chā, <i>was-angry,</i>
	naü <i>to-enter</i>		hün <i>house</i>	mau <i>not</i>	khaü-kā. <i>wished.</i>
	Ū-luk-tā-nān <i>Afterwards</i>		pō <i>father</i>		man <i>his</i>
	mā, <i>came,</i>		tāng-pān <i>entreating</i>		au-mā. <i>brought.</i>
	Tā-nān <i>Therefore</i>		khai-haü, <i>(he)-answered,</i>	‘ pō, <i>‘ father,</i>	kau <i>I</i>
45.	luk <i>the-child</i>	maü <i>of-thee</i>		chā-rē (chrē) <i>insult</i>	pai <i>not</i>
	yā, <i>break (i.e. do),</i>		to-nai-ko <i>nevertheless</i>	pē-yā <i>goat</i>	ân <i>young-one</i>
	lüng-ko <i>one-even</i>	mau <i>not</i>	haü. <i>(thou)-gavest.</i>	Luk-chai <i>Son</i>	lai-pü <i>but</i>
	ngün <i>silver</i>	khām <i>gold</i>		tāng-long <i>all</i>	

မေတ္တမဟာသိင်္ခ ဟူကု မအ် မဟာသိင်္ခ မေ

ဝေဟ ဟိန္ဒူ ။ မအ် ဟိန္ဒူ ဟိန္ဒူ

ဟိန္ဒူ ဟိန္ဒူဝေဟ ဟိန္ဒူ ဟိန္ဒူ ဟိန္ဒူ

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mē-māk-yā-sai-müng (on)-harlots	yā-kā. wasted,	man he	mā-thüng, came-arrived,	pō father
50. pai (for poi)-kā feasted	hau (for haü).' gave.'	Man He	lau, said,	'luk 'child
kau, of-me,	tung-pī-ko many-years-also	maü thou	ū art	lai with
				kau ; me ;
yāng-sāng-ko whatever	khâng property	maü thine	tāng-lung. all.	Nâng Younger-brother
maü thy	tai-kā, died,	nip-mā ; became-alive ;		hai-kā, was-lost,
âk-mā ; was-found ;	lai-pü-nai therefore	tāng (I)-prepare	poi feast	kā'. did'.

[No. 10.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIA.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

လက်	ယက်	ကော့
တ	မက်	လိင်ရ "
ယက်	ကျက်အ	မိလ်
ကို	ကို	ချက်ယ
5 မိလ်ယက်	ပျံ . ၂၂	ယွင်ယ
ယွင်ယက်	ယက်-တယက်	လိင်
မ ၂၂	ပျံ	တချက်
ပျံယက် ၂၂	ယက်တချက်	၂၂
		တချက်

[No. 10.]

SIAMESE-CHINESE FAMILY.

TAI GROUP.

AITONIÄ.

(DISTRICT SIBSAGAR.)

SPECIMEN II.

Luk <i>Boy</i>	ân <i>young</i>			kô-lüng <i>person-one</i>	
tai <i>near</i>	mân (<i>pronounced bân</i>) <i>village</i>			ling <i>tended</i>	wū. <i>cattle.</i>
Luk <i>Boy</i>	ân <i>young</i>	nai <i>the</i>	hech (het) <i>did</i>	pwā (<i>for pyō</i>) <i>rejoicing (i.e. in sport)</i>	
‘sü, <i>‘tiger,</i>	sü, <i>tiger,’</i>			mün-yā <i>made-noise</i>	
5. mün-hâng <i>called</i>	pau. <i>shouted.</i>		Au <i>Brought</i>	phā <i>dao</i>	
au <i>brought</i>	râk <i>spear</i>	kun <i>people</i>	tā <i>from</i>	mân (bân) <i>village</i>	leñ (len) <i>ran</i>
mā. <i>came.</i>	Khan <i>They</i>		mā-thüng <i>came-arrived</i>	sü <i>tiger</i>	
mau <i>not</i>	hân. <i>saw.</i>	Tup <i>Clapping</i>	phā <i>palms</i>	mü <i>of-hands</i>	khū. <i>(he)-laughed.</i>
					Ti-pāk <i>(They)-return</i>

ဟိုခ်	ဟိုခ် ။	မခ်	မခ်ခ်	မခ်ခ်
၁၀. ဟိုခ် မခ်	ဟိုခ် မခ် ။	မခ်ခ်	မခ်	မခ်
ဟိုခ်	မ	ဟိုခ်	မခ်	မ
မခ်	မခ်ခ် မခ် ။	မခ်	မခ်	မခ်
ဟိုခ်	ဟိုခ် မ	ဟိုခ်	ဟိုခ်	ဟိုခ်
မ	မ	မ	မ	မ
၁၅ ဟိုခ်	ဟိုခ်	မ	မ	မ
ဟိုခ်	ဟိုခ်	ဟိုခ်	ဟိုခ်	ဟိုခ်
ဟိုခ်	ဟိုခ်	ဟိုခ်	ဟိုခ်	ဟိုခ်

hün <i>to-house</i>	yau. <i>did.</i>	Man <i>He</i>	nang-nai <i>like-this</i>	pān <i>time</i>	lüng <i>one</i>
sáng <i>two</i>	pān <i>times</i>	au <i>brought</i>	ai. <i>shame.</i>	Wān <i>Day</i>	lüng <i>one</i>
sü <i>tiger</i>	mā, <i>came,</i>	khau <i>entered</i>	muk <i>the-herd</i>	wū. <i>of-cattle.</i>	
Man <i>He</i>	siñ (sin)-sang. <i>screamed.</i>		‘ Man ‘ <i>He</i>	phet <i>lies</i>	
kū <i>many</i>	pān ‘, <i>times’,</i>	mau <i>(they did)</i>	mā. <i>not come.</i>	Ti <i>On</i>	nān <i>that</i>
kāp <i>bit</i>	wū, <i>cattle</i>	kī-lai <i>several</i>	tō, <i>animals,</i>	tō <i>animal</i>	lüng <i>one</i>
15. au, <i>took,</i>		kwā <i>went</i>	tī <i>to</i>		thün. <i>forest.</i>
Ū-luk-tā-nān <i>Therefore</i>		mün(<i>for man</i>) <i>he (?)</i>			hū <i>knew</i>
mün (<i>for man</i>) <i>him (?)</i>	kun-phet, <i>person-who-lies,</i>	phaü-ko <i>anyone</i>	mau <i>not</i>	wā-chaü. <i>believed.</i>	

PHĀKĒ OR PHĀKIAL.

I regret that I can give no specimens of this Tai dialect. It is spoken by about 625 people who live north of Naga, at the west end of the South Brahmaputra portion of the Lakhimpur District, on the Sibsagar border.

All that I know about this tribe will be found in the General Introduction to the Group, on p. 64, *ante*.

STANDARD LISTS OF WORDS AND SENTENCES IN THE TAI LANGUAGES OF ASSAM.

The following lists are transliterated from copies in the vernacular character received from Sibsagar and Lakhimpur. They are not always consistent, but I have not thought it right to alter them.

English.	Āhom (Sibsagar). ¹	Khāmī (Lakhimpur).
1. One	Lūng	Lūng
2. Two	Shāng	Shāng
3. Three	Shām ²	Shām
4. Four	Shī	Shī
5. Five	Hā	Hā
6. Six	Ruk (rōk)	Hōk
7. Seven	Chit (chet)	Chet
8. Eight	Pit (pet)	Pet
9. Nine	Kau	Kau
10. Ten	Ship	Ship
11. Twenty	Shaū	Shau
12. Fifty	Hā-ship	Hā-ship
13. Hundred	Pāk	Pāk lūng
14. I	Kāw, kau	Kau
15. Of me	Kau	Kau
16. Mine	Kau-mai	Khāng kau (<i>my property</i>).
17. We	Rāw, rau	Tū (<i>excludes person addressed</i>) or hau (<i>includes person addressed</i>).
18. Of us	Rau	Tū or hau
19. Our	Rau-mai	Khāng tū
20. Thou	Maū, mau	Maū
21. Of thee	Maū	Maū
22. Thine	Maū-mai	Khāng maū
23. You	Shū	Shū
24. Of you	Shū	Shū
25. Your	Shū-mai, khāng shū (<i>your property</i>).	Khāng shū
26. He	Mān	Man
27. Of him	Mān	Man

¹ In this list when the pronunciation differs from the spelling, the former is added in parenthesis.
² In this list a final *m* is always written *n* in the original character.

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Lũng	Lũng	Lũng.
Sâng	Sâng	Sâng.
Sâm	Shâm	Sâm.
Si	Si	Si.
Hã	Hã	Hã.
Huk (hõk)	Huk (hõk)	Huk (hok).
Chit	Chit (chet)	Chich (chet).
Pet	Pyat (pet)	Pit (pet).
Kau	Kau	Kau.
Sip	Sip, sip-lũng	Sip.
Sau	Shau-lũng	Sau.
Hã-sip	Hã-sip	Hã-sip.
Pāk	Pāg-lũng	Pāk.
Kau	Kau	Kau.
Lai-kau	Tük-kau	Khâng kau.
Khâng-kau (<i>my property</i>) .	Tük-kau	Khâng kau.
Hau	Hau	Hau.
Lai-hau	Ān-hau	Khâng hau.
Khâng-hau	Ān-hau	Khâng hau.
Maũ	Maũ	Maũ.
Lai-pũ-maũ	Ān-maũ	Khâng maũ.
Khâng-maũ	Ān-maũ	Khâng maũ.
Sũ	Sũ-chau	Sũ.
Lai-pũ-sũ-nai	Ān-sũ-chau	Khâng sũ.
Khâng-sũ	Ān-sũ-chau	Khâng sũ.
Man	Man, man-chau	Man.
Lai-pũ-man	Ān-man	Khâng man.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
28. His	Mān-māi, khrāng mām	Khāng man
29. They	Khau	Man khau or khan
30. Of them	Khau	Khau
31. Their	Khrāng-khau	Khāng khau
32. Hand	Mū	Phā mū
33. Foot	Tin	Tin
34. Nose	Dāng	Hū nang
35. Eye	Tā	Tā
36. Mouth	Shup or pāk	Shōp
37. Tooth	Khiu or khriu	Khēō
38. Ear	Pik	Ping hū
39. Hair	Phrum	Phōm
40. Head	Rō	Hō
41. Tongue	Lin	Lin
42. Belly	Tāng	Tāng
43. Back	Lāng	Lang
44. Iron	Lik	Lēk
45. Gold	Khām	Khām
46. Silver	Ngūn	Ngūn
47. Father	Po	Pō, chau
48. Mother	Me	Mē
49. Brother	Pi (elder), nāng (younger).	Pi = elder, nāng = younger.
50. Sister	Nūng, with pi for elder and nāng for younger.	Pi-shan = elder, nāng-shan = younger.
51. Man	Kūn, when gender is emphasized phū (phu) is added.	Pā-chai
52. Woman	Nūng or kūn-mī	Pā-ying
53. Wife	Mī	Mē
54. Child	Lik-khā	Tō ān

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Khâng-mün (<i>sic</i>) . . .	Ăn-man . . .	Khâng man.
Khau . . .	Khau, khau-chau . . .	Khau.
Lai-pũ-khau . . .	Ăn-khau, ăn-khau-chau . . .	Khâng khau.
Khâng-khau . . .	Ăn-khau, an-khau-chau . . .	Khâng khau.
Mũ . . .	Phā-mũ . . .	Mũ.
Tin . . .	Phā-tin . . .	Tin.
Hũ-nâng . . .	Nang . . .	Hũ năng.
Tă . . .	Tă . . .	Tă.
Sup . . .	Sup (sop) . . .	Sup (sop).
Khiu . . .	Khiu . . .	Siu (seu).
Ping-hũ . . .	Hũ . . .	Ping hũ.
Fum . . .	Phum . . .	Fum (fom).
Hũ . . .	Hõ . . .	Hũ.
Lin . . .	Lin . . .	Lin.
Tâng . . .	Tâng . . .	Tâng.
Lâng . . .	Pe-lâng . . .	Lâng.
Lik . . .	Lik . . .	Lik.
Khâm . . .	Khâm . . .	Khâm.
Ngün . . .	Ngün . . .	Ngün.
Põ . . .	Põ . . .	Põ.
Mẽ . . .	Mẽ . . .	Mẽ.
Nâng . . .	Nâng, nâng-chai, pĩ-chai . . .	Nâng-chai, pĩ-chai <i>younger, elder.</i>
Nâng-sau . . .	Pĩ-shau, nâng-shau . . .	Nâng-sau, pĩ-san <i>younger, elder.</i>
Kun pā-chai . . .	Kun (kõn) . . .	Kun.
Kun pā-ying . . .	Pạ-jing . . .	Pạ-ying.
Mi . . .	Me . . .	Mi.
Luk-ying . . .	Luk-jing, luk-chai . . .	Luk-chai, luk-pạ-ying <i>male, female.</i>

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
55. Son	Luk-māu	Lūk-chai
56. Daughter	Luk-nūng	Lūk-shan
57. Slave	Khā	Khā
58. Cultivator	Kūn-nā-kin	No word
59. Shepherd	Pā-lik	Ditto
60. God	Ā-lāng or phū-rā tā-rā, ā= wide, lāng=power.	Phrā
61. Devil	Phrī	Phī, lit. spirit
62. Sun	Bān	Wan
63. Moon	Dūn	Nūn or lūn
64. Star	Dau	Nau
65. Fire	Phai	Phai
66. Water	Nām	Nam
67. House	Rūn	Hūn
68. Horse	Mā (pronounced long) . . . .	.....
69. Cow	Hū	Ngō
70. Dog	Mā (pronounced short)	Mā
71. Cat	Miu, miñ	Mī-au
72. Cock	Kai	Kai-phū
73. Duck	Pit (pet)	Pet
74. Ass	Mā . . . .	.....
75. Camel	Mrāt . . . .	.....
76. Bird	Nūk (nuk)	Nōk
77. Go	Kā, pai, or phrai	Kā
78. Eat	Kin	Kin (also 'drink')
79. Sit	Nāng	Nang
80. Come	Mā	Mā
81. Beat	Po	Pō

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Luk-chai	Luk-chai	Luk-chai
Luk-sau	Luk-jing	Luk-sau.
Khā	Khā-jing, khā-chai	Khā.
Sau-hit-nā	Pā-hit (het) ă-mū	Hit-ă-mū.
Sau-ling-peng-nā	Pā-ling pe-jā	Ling pē-yā.
Frā	Phrā	Chau-frā.
Fi	Phī-bun	Fi-lai.
Wān	Ban, khun-ban	Wān.
Nūn	Nūn	Nūn.
Nau	Nau	Nau.
Fai	Phai	Fai
Nām	Nām	Nām.
Hūn	Hūn	Hūn.
Mā	Mā	Mā thūk.
Mē-ū	Ngū-tū-mē (ngō-tō-me)	Wū-mē.
Mā	Mā	Mā-thūk.
Mēu	Myū	Myū.
Kai-thūk	Kai-fū (fō)	Kai-fū.
Mē-pit	Pit-tū-mē (pet-tō-mē)	Pich(pit)-mē.
Mā-lāng-khūng	Lā	Lā.
Mā-kho-yau . . . .	.....	Khā-si.
Nuk (nōk)	Nuk (nōk)	Nuk (nok).
Pai, kā	Kā, kwā	Pai. kwā.
Kin	Kin	Kin.
Nāng-lā	Nāng	Nāng.
Mā-lā	Mā	Mā
Pō	Pō	Pō.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
82. Stand . . .	Khün . . .	Sau . . .
83. Die . . .	Tai . . .	Tai . . .
84. Give . . .	Haü . . .	Haü . . .
85. Run . . .	Lín (len) . . .	Len . . .
86. Up . . .	Nō . . .	Kā-nū = <i>above, higher in place.</i>
87. Near . . .	Tai or klai . . .	Tai . . .
88. Down . . .	Taü . . .	Tam = <i>low, near the ground</i>
89. Far . . .	Jau or shai . . .	Kai . . .
90. Before . . .	Khāng-nā . . .	Kā-nā = <i>previous in time,</i> Khang-nā = <i>before, in front</i> <i>or presence of.</i>
91. Behind . . .	Kā-lāng . . .	Kā-lang . . .
92. Who . . .	Phraü . . .	Phaü . . .
93. What . . .	Kā-shāng . . .	Kā-sang . . .
94. Why . . .	Bā . . .	Het-sang . . .
95. And . . .	Chām, ko, bā-ān, poi . . .	Ko . . .
96. But . . .	Tū-bā, tū(to)-bā . . .	Tō-nai-ū-ko . . .
97. If . . .	Shāng . . .	<i>Made by a participle, and a negative particle.</i>
98. Yes . . .	Khriu . . .	Chaü . . .
99. No . . .	Bū-khrin . . .	N'chaü . . .
100. Alas . . .	Nik-chā . . .	No word . . .
101. A father . . .	Po-lūng . . .	Pō . . .
102. Of a father . . .	Po-lūng . . .	Pō (<i>after the governing noun</i>).
103. To a father . . .	Ti-po-lūng . . .	Pō-mai . . .
104. From a father . . .	Luk-po-lūng . . .	Luk-pō . . .
105. Two fathers . . .	Shāng po . . .	Shāng-pō . . .
106. Fathers . . .	Khau-po . . .	Pō-khau (khan = <i>they, Personal Pronoun</i>).
107. Of fathers . . .	Khau-po . . .	Pō-khau . . .
108. To fathers . . .	Ti-khan-po . . .	Pō-khau-mai . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Sân-sân	San	Luk-chan-chan.
Tai	Tai	Tai-kwā.
Haũ	Haũ	Haũ-mạ.
Len	Liñ (len)	Liñ (len).
Kāng-hau	Kān-hũ	Kāng-hau.
Kaũ	Ti-kaũ	Kaũ.
Ka-taũ	Kān-taũ	Kạ-taũ.
Kai	Kai	Kai.
Kān-nā	Ân-tāng	Kạ-nā.
Kā-lāng	Kān-lāng	Kạ-lang.
Faũ	Phaũ	Faũ.
Kā-sāng	Kạ-sāng	Kạ-sāng.
Lai-sāng	Hit (het)-sāng	Ī-sāng-nai.
Khũn-kau	Khũn-kau, khũn-nāng-kau	Khũn-kau.
Khũn-kā-sāng	Chũ-khũn	Ū-luk-nān.
Sāng-nai	Sāng-bā	Sāng-maũ.
Sau	Chau, chau-yo	Chau.
Nang-sau	Mạ-chau	Nũng-chau.
Kau-yê	Ī-nu-tạ-pũn	Pin-sāng.
Pồ-lũng	Pồ-man kồ lũng	Pồ ạ-lũng.
Khâng pồ-lũng	Pồ-man kồ lũng	Pồ ạ-lũng.
Hâng pồ-lũng-nai	Hâng pồ-man kồ lũng	Hâng pồ ạ-lũng.
O-luk pồ-lũng	Luk-ti pồ-man	Lai pồ ạ-lũng kân.
Sāng-pồ	Pồ-man sāng-kồ	Pồ sāng-kồ.
Pồ-khan	Pồ-khan	Pồ khan-sạ.
Khâng pồ-khan	Pồ-man khan	Pồ khan.
Hâng pồ-khan-nai	Hâng pồ-man khan	Hâng pồ-man khan.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
109. From fathers . . .	Luk-khau-po . . .	Luk-pō-khau . . .
110. A daughter . . .	Luk-nūng-lūng . . .	Lūk-shau . . .
111. Of a daughter . . .	Luk-nūng-lūng . . .	Lūk-shau . . .
112. To a daughter . . .	Ti-luk-nūng-lūng . . .	Lūk-shau-mai . . .
113. From a daughter . . .	Luk-luk-nūng-lūng . . .	Luk-lūk-shau . . .
114. Two daughters . . .	Shāng luk-nūng . . .	Lūk-shau-shāng-tō (<i>tō is a numeral particle</i>). . .
115. Daughters . . .	Khau-luk-nūng . . .	Lūk-shau-khau . . .
116. Of daughters . . .	Khau-luk-nūng . . .	Lūk-shau-khau . . .
117. To daughters . . .	Ti-khau-luk-nūng . . .	Lūk-shau-khau-mai . . .
118. From daughters . . .	Luk-khau-luk-nūng . . .	Luk-lūk-shau-khau . . .
119. A good man . . .	Kūn-di-phū-lūng (<i>Phū is the male sign</i>). . .	Kōn nī . . .
120. Of a good man . . .	Kūn-di-phū-lūng . . .	Kōn nī . . .
121. To a good man . . .	Ti-kūn-di-phū-lūng . . .	Kōn nī-mai . . .
122. From a good man . . .	Luk-kūn-di-phū-lūng . . .	Luk-kōn nī . . .
123. Two good men . . .	Shāng kūn-di . . .	Kōn nī-shāng-tō . . .
124. Good men . . .	Khau-kūn-di . . .	Kōn nī-khau . . .
125. Of good men . . .	Khau-kūn-di-mai . . .	Kōn nī-khau . . .
126. To good men . . .	Ti-khau-kūn-di . . .	Kōn nī-khau-mai . . .
127. From good men . . .	Luk-khau-kūn-di . . .	Luk-kōn nī-khau . . .
128. A good woman . . .	Kūn-di-mī-lūng . . .	Pā-ying nī . . .
129. A bad boy . . .	Chā tū-ān-lūng . . .	Tō-ān n' nī . . .
130. Good women . . .	Khau-kūn-mī-di . . .	Pā-ying-khau nī . . .
131. A bad girl . . .	Chā nāng-lūng . . .	Lūk-pā-ying n' nī . . .
132. Good . . .	Dī . . .	Nī . . .
133. Better . . .	Khūn (khūn-di . . .	<i>See grammar</i> . . .
134. Best . . .	Khūn-di-tāng-nām . . .	<i>Ditto</i> . . .
135. High . . .	Shung . . .	<i>Ditto</i> . . .

Tairong (Sibsagar).	Norā (Silsagar).	Aitoniā (Sibsagar).
Luk pō-khau-nai . . .	Luk-ti pō-man khau . . .	Lai-pū pō-man khau.
Luk-sau lũng . . .	Luk pạ jing kō lũng . . .	Luk-sau kō-lũng.
Khâng-luk-sau lũng-nai . . .	Luk-chau-man pạ lũng mai . . .	Luk-sau kō-lũng kân.
Hâng luk-sau-nai . . .	Luk-chau pạ lũng . . .	Luk-sau ân-lũng kân.
O-lok luk-sau lũng . . .	Luk-chau-man pạ lũng mai . . .	Lai luk-sau kō-lũng.
Sâng-sau . . .	Luk-chau sâng-kō . . .	Luk-sau sâng-kō.
Luk-sau-khau . . .	Luk-chau khau . . .	Luk-sau-man khau.
Luk-sau-khau-nai . . .	Luk-chau-man khau . . .	Luk-sau fung-nai khau.
Sả-hâng luk-sau-khau-nai . . .	Luk-chau khau mai . . .	Luk-sau-man khau-sạ.
Lai-sau-khau-nai . . .	Ti luk-chau khau mai . . .	Lai luk-sau-man khau.
Kun ni lũng . . .	Kun (kōn) ni fũ lũng . . .	Kun ni kō-lũng.
Khâng kun ni-nai . . .	Luk-ti kōn ni fũ lũng . . .	Kun ni kō-lũng kân.
Hâng kun-ni . . .	Hâng kōn ni fũ lũng mai . . .	Kun ni kō-ạ-lũng.
O-luk kun-ni . . .	Luk-ti kōn ni fũ lũng mai . . .	Lai kun ni kō-lũng khũn kân.
Kun-ni sâng-kũ . . .	Kōn ni sâng-kō . . .	Kun ni sâng-kō.
Kun ni-khau . . .	Kōn ni khau . . .	Kun ni ân-khau.
Sả kun ni-khau . . .	Ân kōn ni khau . . .	Kun ni khau-sạ.
Sả-hâng kun ni-khau-nai . . .	Ti kōn ni khau . . .	Lai kun ni nai khau.
O-luk kun ni-khau . . .	Luk kōn ni ạ khan mai . . .	Lai-pū kun ni ạ-nân khau-sạ.
Pạ-ying-an ni lũng . . .	Pạ jing kōn ni pạ lũng . . .	Pạ-ying ni pạ-lũng.
Luk mã-ni lũng . . .	Luk-ân mạ-ni kō lũng . . .	Luk kō-lũng mạ-ni.
Pạ-ying ni-khau . . .	Pạ jing ni khau . . .	Pạ-ying ni ạ-nai khau.
Pạ-ying-keng-yũk lũng . . .	Luk-ân pạ jing mạ-ni kō lũng.	Pạ-ying iũ(en) kō-lũng mạ ni.
Ni . . .	Ni . . .	Ni.
Chả-ân-lũng-ni . . .	Ni ân-tân . . .	Ni-sỉ ạ-nai mạ-yâng.
Ni-siũ-yo . . .	Ni ân-tân tăng lung . . .	Ạ-nai khiũ (khen) ni.
Song . . .	Sung (song) . . .	Sung (song).

English.	Āhom (Sibsagar).	Khāmṭi (Lakhimpur).
136. Higher . . .	Khūñ-shung . . .	<i>See grammar</i> . . .
137. Highest . . .	Khūñ-shung-nām-nām . . .	<i>Ditto</i> . . .
138. A horse . . .	Mā-thūk-lüng . . .	<i>No word</i> . . .
139. A mare . . .	Mā-me-lüng . . .	<i>Ditto</i> . . .
140. Horses . . .	Khau-mā-thūk . . .	<i>Ditto</i> . . .
141. Mares . . .	Khau-mā-me . . .	<i>Ditto</i> . . .
142. A bull . . .	Hū-thūk-lüng . . .	Ngō-thūk . . .
143. A cow . . .	Hū-me-lüng . . .	Ngō . . .
144. Bulls . . .	Khau-hū-thūk . . .	Ngō-thūk-khau (<i>thūk is the male suffix used for animals</i>). . .
145. Cows . . .	Khau-hū-me . . .	Ngō-khau . . .
146. A dog . . .	Mā-thūk-lüng . . .	Mā . . .
147. A bitch . . .	Mā-me-lüng . . .	Mā-mē (mē = <i>female</i>) . . .
148. Dogs . . .	Khau-mā-thūk . . .	Mā-khau . . .
149. Bitches . . .	Khau-mā-me . . .	Mā-mē-khau . . .
150. A he goat . . .	Pe-ngā-thūk-lüng . . .	Pē-yā-thūk . . .
151. A female goat . . .	Pe-ngā-me-lüng . . .	Pē-yā . . .
152. Goats . . .	Khau-pe-ngā . . .	Pē-yā-khau . . .
153. A male deer . . .	Tū-ngī-thūk-lüng . . .	Nū-thūk . . .
154. A female deer . . .	Tū-ngī-me-lüng . . .	Nū-mē . . .
155. Deer . . .	Khau-tū-ngī . . .	Nū-khau . . .
156. I am . . .	Kau ū . . .	Kau yang-ū . . .
157. Thou art . . .	Maū ū . . .	Maū yang-ū . . .
158. He is . . .	Mān ū . . .	Mān yang-ū . . .
159. We are . . .	Rau ū . . .	Tū yang-ū . . .
160. You are . . .	Shū ū . . .	Shū yang-ū . . .
161. They are . . .	Mān-khau ū . . .	Khau yang-ū . . .
162. I was . . .	Kau ū-jau . . .	<i>Same as present tense</i> . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Nũ-sĩ-song . . .	Song-se ân-nai . . .	Nũ-sĩ song-ko song.
Song-tā-tē . . .	Song-lũm tâng lung . . .	A-nai khen song.
Mã tũ lũng . . .	Mạ tũ(tổ) lũng . . .	Mạ-thũk tũ(tổ)-lũng.
Mã-mê tũ lũng . . .	Mạ tở-mê lũng . . .	Mạ-mê tở-lũng.
Mã-khau . . .	Mạ nạ-khau . . .	Mạ-thũk nai-khau.
Mê-mã-khau . . .	Mạ mê nạ-khau . . .	Mạ-mê nai-khau.
Ũ-thũk . . .	Ngô tở lũng . . .	Wũ-thũk tở-lũng.
Ũ-mê lũng . . .	Ngô tở-mê lũng . . .	Wũ-mê tở-lũng.
Ũ-thũk-khau . . .	Ngô thũk nạ-khau . . .	Wũ-thũk nai-khau.
Mê-ũ-khau . . .	Ngô mê nạ-khau . . .	Wũ-mê nai-khau.
Mã lũng . . .	Mã tở lũng . . .	Mã-thũk tở-lũng.
Mê-mã lũng . . .	Mã tở-mê lũng . . .	Mã-mê tở-lũng.
Mã-khau . . .	Mã thũk nạ-khau . . .	Mã-thũk nai-khau.
Fung mê-mã . . .	Mã mê nạ-khau . . .	Mã-mê nai-khau.
Peng-ñā-thũk lũng . . .	Pe-jā thũk lũng . . .	Pē-yā-thũk tở-lũng.
Peng-ñā-mê lũng . . .	Pe-jā tở-mê lũng . . .	Pē-yā-mê tở-lũng.
Peng-ñā-khau . . .	Pe-jā nạ-khau . . .	Pē-yā nai-khau.
Ngĩ-thũk lũng . . .	Nũ thũk lũng . . .	Nũ tở-thũk.
Mê-ngĩ lũng . . .	Nũ tở-mê lũng . . .	Nũ tở-mê.
Ngĩ . . .	Nũ . . .	Nũ.
Kau pin . . .	Kau chaũ . . .	Kau yâng.
Maũ pin . . .	Maũ chaũ . . .	Maũ yâng.
Man chau . . .	Man chaũ . . .	Man yâng.
Hau pin . . .	Hau chaũ . . .	Hau yâng.
Sũ pin . . .	Sũ chaũ . . .	Sũ-ko yâng.
Khau chau . . .	Khau chaũ . . .	Khau-ko yâng.
Kau yâng-nai . . .	Kau jâng-wai . . .	Kau yâng.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
163. Thou wast . . .	Maü ū-jau . . .	<i>Same as present tense</i> . . .
164. He was . . .	Mān ū-jau . . .	<i>Ditto</i> . . .
165. We were . . .	Rau ū-jau . . .	<i>Ditto</i> . . .
166. You were . . .	Shū ū-jau . . .	<i>Ditto</i> . . .
167. They were . . .	Mān-khau ū-jau . . .	<i>Ditto</i> . . .
168. Be . . .	Nāng or ū . . .	Chau . . .
169. To be . . .	Nāng or ū . . .	<i>Ditto</i> . . .
170. Being . . .	Nāng-shī or ū-shī . . .	Made with $\left\{ \begin{array}{l} nī \text{ good} \\ a \text{ parti-} \\ cle. \end{array} \right. \begin{array}{l} shī \text{ being} \\ kau-mai \text{ } \\ me \text{ } \\ pō-tā. \text{ } \\ beat. \end{array}$
171. Having been . . .	Nāng-shī or ū-shī . . .	<i>Ditto</i> . . .
172. I may be . . .	Kau pin-ū (<i>can be</i>) . . .	<i>Ditto</i> . . .
173. I shall be . . .	Kau ti-ū . . .	<i>Ditto</i> . . .
174. I should be . . .	Kau ū-ti-koi . . .	<i>Ditto</i> . . .
175. Beat . . .	Po . . .	Pō . . .
176. To beat . . .	Po . . .	Pō . . .
177. Beating . . .	Po-shī . . .	Pō-shī . . .
178. Having beaten . . .	Po-shī . . .	Pō-shī . . .
179. I beat . . .	Kau po . . .	Kau pō-ū . . .
180. Thou beatest . . .	Maü po . . .	Maü pō-ū . . .
181. He beats . . .	Mān po . . .	Man pō-ū . . .
182. We beat . . .	Rau po . . .	Tū pō-ū . . .
183. You beat . . .	Shū po . . .	Shū pō-ū . . .
184. They beat . . .	Mān-khau po . . .	Khau pō-ū . . .
185. I beat (<i>Past Tense</i>) . . .	Kau po-jau . . .	Kau pō-kā or pō-mā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Maü po-jau . . .	Maü pō-kā or pō-mā . . .
187. He beat (<i>Past Tense</i>) . . .	Mān po-jau . . .	Man pō-kā or pō-mā . . .
188. We beat (<i>Past Tense</i>) . . .	Rau po-jau . . .	Tū pō-kā or pō-mā . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Maũ yāng . . .	Maũ jāng-wai . . .	Maũ-ko yāng.
Man yāng . . .	Man jāng-wai . . .	Man-ko yāng.
Hau yāng-sā . . .	Hau jāng-wai . . .	Hau-ko yāng.
Fung-sū yāng . . .	Sū jāng-wai . . .	Sū-ko yāng.
Fung-khau yāng . . .	Khau jāng-wai . . .	Khau-ko yāng.
Chau . . .	Pin (pen) . . .	Chau.
Hāng chau . . .	Tak pen . . .	Haũ pin (<i>cause to be</i>).
Man-yo . . .	Pen . . .	Mũ pin nai.
Yāng . . .	Pen-se . . .	Pen-ho.
Kau pō-pin . . .	Kau t̄a pe pen . . .	Kau t̄a pō pin.
Kau t̄i-pin-sā . . .	Kau tak pen . . .	Kau t̄a pin.
Kau pin-ni-yo . . .	Kau tak-nai pen . . .	Kau haũ pin-s̄a.
Pō-lā . . .	Po . . .	Pō.
Hāng pō . . .	Tak-po . . .	Tā pō.
Pō-si-ū . . .	Po-se . . .	Mũ pō nai.
Pō-yau . . .	Po-se . . .	Pō-yau.
Kau t̄i-pō . . .	Kau po . . .	Kau pō.
Maũ pō-lā . . .	Maũ po . . .	Maũ pō.
Man pō-yo . . .	Man po . . .	Man pō.
Hau t̄i-pō . . .	Hau po . . .	Hau pō.
Sū pō-lā . . .	Sū po . . .	Sū pō.
Khau pō-yo . . .	Khau po . . .	Khau pō.
Kau pō-kā-yau . . .	Kau po-kā . . .	Kau pō-yau.
Maũ pō-kā-nai . . .	Maũ po-kā . . .	Maũ pō-yau.
Man mō-pō . . .	Man po-kā . . .	Man pō-yau.
Hau pō-kā-yau . . .	Hau po-kā . . .	Hau pō-yau.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
189. You beat (<i>Past Tense</i>)	Shū po-jau . . .	Shū pō-kā or pō-mā . . .
190. They beat (<i>Past Tense</i>)	Khau po-jau . . .	Khau pō-kā or pō-mā . . .
191. I am beating . . .	Kau po-ū . . .	Kau pō-shi-ū . . .
192. I was beating . . .	Kau po-ū-jau . . .	<i>Ditto</i> . . .
193. I had beaten . . .	Kau po-jau-o . . .	Kau pō-kā-yan . . .
194. I may beat . . .	Kau pin-po (<i>can beat</i>) . . .	<i>Cannot be expressed</i> . . .
195. I shall beat . . .	Kau ti-po . . .	Kau ti-pō . . .
196. Thou wilt beat . . .	Maū ti-po . . .	Maū ti-pō . . .
197. He will beat . . .	Mān ti-po . . .	Man ti-pō . . .
198. We shall beat . . .	Rau ti-po . . .	Tū ti-pō . . .
199. You will beat . . .	Shū ti-po . . .	Shū ti-pō . . .
200. They will beat . . .	Khau ti-po . . .	Khau ti-pō . . .
201. I should beat . . .	Kau ti-po-jau . . .	Kau ti-pō . . .
202. I am beaten . . .	Kau-mai po-ū (<i>mai is used in the passive voice when the agent itself is an object</i>). . .	<i>Cannot be given</i> . . .
203. I was beaten . . .	Kau-mai po-jau . . .	<i>Ditto</i> . . .
204. I shall be beaten . . .	Kau-mai ti-po-ū . . .	<i>Ditto</i> . . .
205. I go . . .	Kau pai or kau-ko pai . . .	Kau kā-ū . . .
206. Thou goest . . .	Maū pai . . .	Maū kā-ū . . .
207. He goes . . .	Mān pai . . .	Man kā-ū . . .
208. We go . . .	Rau pai . . .	Tū kā-ū . . .
209. You go . . .	Shū pai . . .	Shū kā-ū . . .
210. They go . . .	Khau pai . . .	Khau kā-ū . . .
211. I went . . .	Kau pai-kā . . .	Kau kā-kā . . .
212. Thou wentest . . .	Maū pai-kā . . .	Maū kā-kā . . .
213. He went . . .	Mān pai-kā . . .	Man kā-kā . . .
214. We went . . .	Rau pai-kā . . .	Tū kā-kā . . .
215. You went . . .	Shū pai-kā . . .	Shū kā-kā . . .

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonā (Sibsagar).
Fung-sū pō-kā-nai . .	Sū po-kā . . .	Sū pō-yau.
Khau pō-kā-nai . .	Khan po-kā . . .	Khau pō-yau.
Kau pō-yo . . .	Kau po-ū . . .	Kau pō-si ū.
Kau pō-si-ū . . .	Kau po-se-ū . . .	Kau pō-si ū-ho.
Kau pō-mā . . .	Kau po-kā . . .	Kau pō-wai.
Kau pē-pō . . .	Kau pe-po . . .	Kau ti-pē-pō.
Kau ti-pō . . .	Kau tak po or tạ po . .	Kau tạ-pō.
Maũ pō-lā . . .	Maũ tạ po . . .	Maũ ti-pō.
Man ti-pō . . .	Man tạ po . . .	Man ti-pō.
Hau-ko-ti-pō . . .	Hau tạ po . . .	Hau ti-pō.
Sū pō-lā . . .	Sū tạ po . . .	Sū ti-pō.
Muk-khau ti-pō . . .	Khau tạ po . . .	Khau ti-pō.
Kau khau-pō . . .	Kau haũ-nai-po . . .	Kau haũ-nai pō.
Hăng kau pō-yo . . .	Kau kin khân (<i>I eat stripes</i>)	Pō hăng-kau.
Pō kau . . .	Kau kin khân kā . . .	Hăng-kau pō-kwā.
Kau-mai ti-pō . . .	Kau tak kin khân . . .	Tạ-pō hăng-kau.
Kau pai . . .	Kau pai . . .	Kau pai.
Maũ pai . . .	Maũ pai . . .	Maũ pai.
Man kā-yo . . .	Man pai . . .	Man pai.
Hau kā-ti-kā-yo . . .	Hau kā . . .	Hau pai.
Sū kā-lā . . .	Sū kā . . .	Sū pai.
Khau pai-yo . . .	Khau kā . . .	Khau pai.
Kau pai-mā . . .	Kau pai-ū . . .	Kau pai-kwā.
Maũ-ko pai-mā . . .	Maũ pai-ū . . .	Maũ pai-kwā.
Man pai-mā . . .	Man pai-ū . . .	Man pai-kwā.
Hau-ko kā-mā . . .	Hau kā-wai . . .	Hau pai-kwā.
Sū-ko kā-mā . . .	Sū kā-wai . . .	Sū pai-kwā.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
216. They went . . .	Khau pai-kā . . .	Khau kā-kā . . .
217. Go . . .	Pai or phrai . . .	Kā-tā . . .
218. Going . . .	Pai-shī . . .	Kā-shī . . .
219. Gone . . .	Pai-shī-o . . .	Kā-kā-yau . . .
220. What is your name? .	^{3 4} Maü ¹ chü ² kā-shāng ū? .	Chü maü wā hū? <i>Name your say what?</i>
221. How old is this horse? .	^{4 5} Ī-ū ^{1 2 3} mā ki-thau ū? .	Mā ā-nai ā-shāk khā-lāu? <i>Horse this age how-many?</i>
222. How far is it from here to Kashmir?	^{7 6 5} Tī-nai luk-tām ⁸ Kāshmir ¹ kī- ^{2 3} shai ū? (<i>to here from</i> <i>Kashmir</i>). .	Lūk-mai mūng Kashmir khā-lāu kai? (mūng = <i>country</i>). .
223. How many sons are there in your father's house?	^{8 7 9} Po maü rün ^{1 2 3} kī-chām luk- ^{3 4 5} mām ū-koi? .	Hün pō maü mai <i>House father yours in</i> lūk-chai khā-lāu yang-ū? <i>sons how-many are?</i>
224. I have walked a long way to-day.	⁶ Mū-nai ¹ kau ³ phrai ^{5 4} shai-nī ² jau-koi. .	Kau mā-nai kai lōng <i>I to-day far way</i> phai-kā. <i>walked.</i>
225. The son of my uncle is married to his sister.	^{1 2 3} Luk-mām kau ⁴ au-chau ⁵ aü ^{6 7 8} mī nāng-shaü ⁷ mām. .	Lūk-chai pō-au kau <i>Son uncle mine</i> lūk-pā-ying mai au- <i>sister his take-</i> mē-kā. <i>female-did.</i>
226. In the house is the saddle of the white horse.	^{4 5 6} Ī-ū ^{1 2 3} ān phūk mā nāng khau ² rün (ī-ū = <i>this</i>). .	} No word for saddle.
227. Put the saddle upon his back.	^{2 1 3 5 4} Ī-ū ān bai-shī nō lāng mām (shī = <i>sign of imperative</i>). .	
228. I have beaten his son with many stripes.	^{1 3 4 5 6 7 8} Kau po mām luk täng khām ³ koi. .	Lūk-chai man kau nam-nam <i>Son his I much</i> pō-kā. <i>beat.</i>
229. He is grazing cattle on the top of the hill.	^{1 2 3 4 5 6 7} Mām pā-ē khau-ling nū doi ⁸ taü ā-nān tun. .	No word for grazing cattle.
230. He is sitting on a horse under that tree.	^{1 2 3 4 5 6 7} Mām nāng-ū nō mā-lūng kā- ⁸ taü ā-nān tun. .	.....
231. His brother is taller than his sister.	^{1 2 3 4} Mām nāng-mām khūñ-shung ^{5 6 7} ū luk mām nāng-nūng. .	Pi man shūng lūm-shī <i>Brother his taller than</i> pī-shau man. <i>sister his.</i>
232. The price of that is two rupees and a half.	^{3 2 6 5} Ā-nān khām trā-shāng-tāk ^{7 8} poi phā-khrung-klāng ū. (Trā = <i>silver</i> , trā-shāng-tāk = <i>two-silver-tālas</i> , i.e. <i>rupees</i>). .	Kā ā-nan shāng trā. <i>Price that two rupees.</i> (<i>I forget what word is for</i> <i>8 annas</i> .)

Tairong (Sibsagar).	Norā (Sibsagar).	Aitonīā (Sibsagar).
Khau-ko pai	Khau kā-wai	Khau pai-kwā.
Pai	Kā	Pai.
Kā-si-ū	Mū pai-kā	Pai-ho.
Pai-mā	Pai kwā	Pai-kwā.
Chū maũ sāng ? . . .	Chū maũ kạ-sāng . . .	Maũ chú sāng ?
Mā nai ā-sāk khā-laũ lũng ?	Mạ nai thun ki pi . . .	Mạ ạ-nai ki pi koi ?
Luk-ti-nai Kashmir-nai kai khā-laũ lũng ?	Luk-thai Kashmir kai kạ laũ.	Ū-luk-ti nai Kasmir kai khā naũ lũng ?
Hũn pō maũ luk-chai khā- laũ yāng ?	Hũn pō maũ luk kạ laũ jāng.	Hũn pō maũ kạuk luk-chai ki kō yāng ?
Mā-nai kau ũ-luk ti-kai fai- mā.	Kau mạ-nai fai-mā khun tāng kai.	Kau mạ-nai lē-kai mā-yau.
Hāng nāng-sau au-mā hāng-luk pō au lũng-mā.	Tāng luk au kai lũy nāng shau man pēn hũn-kā.	Luk au kau au-lung nāng- sau man mā.
Ān mā fūk nai ti hũn yang- nā.	Ān mạ fūk nai jāng ti hũn	Hũn ạ-nān tyap (tep) mạ fūk yāng.
Ti-lāng mun (sic) saũ ān .	Ti lāng man ān fok-tā .	Nũ-pē lāng man saũ tāng tep man
Hāng luk mun (sic) kau pō hoi nai.	Kau hāng luk-chai man po kā nām nām.	Hāng luk-chai man ki lai hoi-ko kau pō.
Man ti nũ-nai ling ũ .	Man pāu ngō ti chik nai .	Man pai ling pē-yā|bũ ti-nũ noi ān.
Ti-kā-taũ tun-mai man khi mā-nō chung-nai.	Man mạ ān ũ kan taũ tōn mai nai kau-nũ mạ mai nāng se ũ.	Man ki mạ ũ taũ tun-mai nāng-shi ũ.
Nāng-chai mun (sic) nũ pi- sau nai song.	Pi-chai man song se nāng shau man.	Hāng nāng-chai man hāng nāng-sau man sung (song) mē.
Khān mau sâng trā thuli .	Kā man sâng trā pai sik lũng.	Kạ man sâng tra thu-li.

English.	Āhom (Sibsagar).	Khāmī (Lakhimpur).
233. ¹ My ² father ³ lives ⁴ in ⁵ that ⁶ small ⁷ house.	² Po ¹ kau ³ jū ⁴ khau ⁵ ā-nān ⁷ rūn ⁶ noi.	Hün ān ā-nan mai House small that in pō kau ā. father my resides.
234. ¹ Give ² this ³ rupee ⁴ to ⁵ him.	¹ Haū ⁵ mān ² i-ā ³ trā . .	Trā an-nai man mai haū-tā Rupee this him to give.
235. ¹ Take ² those ³ rupees ⁴ from ⁵ him.	¹ Aū ² khau-trā ³ luk-tām ⁴ mān .	Trā-khau ā-nan lūk man-mai Rupees those from him au-tā. take.
236. ¹ Beat ² him ³ well ⁴ and ⁵ bind ⁶ him ⁷ with ⁸ ropes.	² Mān ¹³ po-shī ⁴ chām ⁵ khāt-bai- ⁷ shī ⁸ tāng shai.	Man-mai ni-ni-shī pō-shī au Him well beating with shai phūk-tā. ropes bind.
237. ¹ Draw ² water ³ from ⁴ the ⁵ well.	¹ Tit (tet) ² nām ¹ shī ³ luk ⁴ nām- ⁵ khūrūm. (Nām-khūrūm = well, tank).	Lūk nam-mō-mai nam From well water au-mā-tā. bring.
238. ¹ Walk ² before ³ me .	¹ Pai ² ān ³ kau-mai. . .	Khāng-nā kau-mai phai-tā. Before me walk.
239. ¹ Whose ² boy ³ comes ⁴ be- ⁵ hind ⁶ you ?	² Lik-khā ¹ phraū ³ mā ⁴ lāng māū	Kālang māū tō-ān phaiū Behind you boy whose mā-kā. came.
240. ¹ From ² whom ⁵ did ⁴ you ⁶ buy ⁶ that ?	¹ Luk-phraū ² māū ⁴ khān-shū ā- ⁶ nān ⁵ āū.	Ā-nan lūk phraū-mai shū kai ? That from whom buy ? (Kai is an interrogative particle).
241. ¹ From ² a ³ shopkeeper ⁴ of ⁵ the ⁵ village.	¹ Luk ³ kāt-kim(kem) ² lūng ⁵ bān ⁴ chām.	Lūk mān chau-kat-mai. From village shopkeeper.

Tairong (Sibsagar).	Norā (Sibsagar).	Aitoniā (Sibsagar).
Ti-hūn ân nan pō kan yāng	Pō kau ū hūn ân Ạ-nan .	Pō kau ū ti hūn iñ (en).
Hāng man ngūn nan hāu-lā.	Ngūn trā nai hāu hāng man.	Ngūn trā Ạ-nān hāu hāng man.
Ngūn khan au kă-ti man .	Luk-ti man ngūn fung nai au-tā.	Ū-luk-ti nān ngūn Ạ-nān au.
Hāng man teñ nī-nī-si au sai fuk-lā.	Po-tā hāng man nī nī khūn-nāng-kau au chūk fuk-tā.	Hāng man pō nī-nī au chūk fuk (fok).
Luk nām-mō nān nām tāk-lā.	Luk-ti nam-mō nam tāk-tā	Nām mo nai tāk-mạ.
Ân-nā kau lē-lā . .	Khāng-nā kau fai-tāng kă	Ân-tāng ân-tāng kau pai.
Kāng-lāng maũ luk faũ mā	Luk faũ nai mā kan lāng maũ.	Kan lāng maũ luk faũ mā ?
Maũ sũ mā-ti faũ-nē .	Ạ-nan maũ shũ kă luk-ti faũ.	Maũ sũ-mạ ti-faũ ?
Sân-pō kă-ti măn-lūng .	Man mai luk-ti pạ-tāng che mai.	Sũ-mạ ti-kat măn Ạ-nān.

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